THE COLLECTED WORKS OF MAHATMA GANDHI

LXI

(April 2 – September 30, 1935)

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PREFACE

The period covered in this volume (April 25 to September 30, 1935) was a time of lull in the political field. Apart from the Congress Party's efforts in the Central Legislative Assembly to register nationalist opposition to Government measures, there was little public activity. Jawaharlal Nehru was in jail and there had never been "within living memory such unbending attitude on the part of the Government" (p. 21). The suspension of civil disobedience also had contributed to a sense of "despair and depression everywhere" (p. 88). On September 3, however, in response to an urgent appeal by Gandhiji the Government unconditionally released Jawaharlal to enable him to join Kamala Nehru who lay seriously ill in a German sanatorium. This gesture Gandhiji recognized gratefully in a letter to Agatha Harrison "as the one bright spot on the black and mournful surface" (p. 429).

Gandhiji himself had remained unaffected by the surrounding atmosphere of gloom and devoted all his time to village work. He was convinced that, if "we have real love, i.e., ahimsa in us, all will be well" (p. 21). He attached far more importance to developing internal strength than to fighting the Government merely on the political plane. He, therefore, saw no reason for despair when there was "the whole of the constructive programme of work to do" (p. 89). This work was "so taxing and so baffling" that he would if he could "stop all writing and simply bury myself in a village and there work away . . . [in] perfect silence" (p. 369). "The work of the Village Industries Association" had been "going on steadily" for the past several months, but there was "nothing heroic to report" (p. 85). It required dedicated workers, workers who would not run away from difficulties but would face them boldly. "The greatest shortcoming in us all," Gandhiji complained to a co-worker, "is the lack of the Kshatriya spirit. We lose heart much too soon" (p. 450).

A particularly difficult condition which Gandhiji laid down for the village workers was that they should earn their livelihood in villages by their own labour. "Return to the villages," he explained, "means a definite voluntary recognition of the duty of bread labour and all it connotes." It was Gandhiji's faith that obedience to "the law of bread labour will bring about a

silent revolution in the structure of society" by "substituting the struggle for existence by the struggle for mutual service," by replacing the "law of the brute" by "the law of man" (p. 212). To a worker who had argued that engaging in bread labour would leave the volunteers no time for other useful service to the villagers, Gandhiji replied: "Intelligent bread labour is any day the highest form of social service. For what can be better than that a man should by his personal labour add to the useful wealth of the country?" " 'Being' is 'doing'," he explained. By "living right all along the line" workers can "infect their surroundings whose limit may in course of time be the whole of India and then the Universe". "In this service," therefore, "the welfare of one is the welfare of all." From a practical point of view also, Gandhiji assured the worker that, as the volunteers acquired proficiency in their work, they would be able to earn their livelihood in much less time than they needed in the beginning and would have energy set free for other service (pp. 126-7).

As the programme of the All-India Village Industries Association began to take shape, Gandhiji came up against the problem of fixing a standard living wage for every class of village artisans. For years he had presented it as an ideal that all labour should be treated as of equal worth and paid for accordingly. He, therefore, urged that the time had come for the All-India Spinners' Association "to equalize . . . the prices of all labour regulated by it" (p. 233). Philanthropic institutions, like the A.I.S.A. and the A.I.V.I.A., "may not follow the commercial m im of buying in the cheapest market and selling in the dearest." The aim of the A.I.V.I.A. was "not to produce village articles as cheap as possible"; it was "to provide the workless villagers with work at a living wage". It sought "to substitute false and non-human economics by the true and human". If the payment of a living wage to every artisan appeared impracticable, it must be the Association's "endeavour to make it practicable". "Truth," Gandhiji asserted, "is ever practicable." It was only a question of educating public opinion (pp. 250-1). To make the proposal practicable, the workers had themselves first to realize that "they are but humble units in a vast family of artisans and labourers who are semi-starved or underfed" (p. 286). Likewise, Gandhiji appealed to the buying public to "remember that they are the unnamed members of that great trust," namely, the A.I.S.A., "and that the spinners are their wards" (p. 324). To a socialist friend who was sceptical of the village industries

programme and advocated large-scale industrialization, Gandhiji repeated the reply which he had been giving from the very beginning: "Dead machinery must not be pitted against the millions of living machines represented by the villagers . . ." (p. 416). He was not against machinery as such. He would, he said, "prize every invention of science made for the benefit of all". He even conceded that "heavy machinery for work of public utility which cannot be undertaken by human labour" had "its inevitable place" provided it was "owned by the State and used entirely for the benefit of the people" (p. 187).

For India as a free nation Gandhiji pleaded for a common language which would erect no wall between the masses and the classes and, therefore, advocated the use of Hindi, as spoken by the common people in the North, as the language of inter-provincial intercourse. The question became a living issue after the session of the Hindi Sahitya Sammelan at Indore from April 20 to 23 over which Gandhiji himself had presided (Vol. LX). The session had passed what Gandhiji described as "Two Good Resolutions", one of them giving a wide definition of Hindi so as to include "the language written in the Urdu script but understood both by Mussalmans and Hindus". This resolution was designed to show "that Hindi does not supplant the provincial languages, that it supplements them" (p. 31).

Holding that there is no such thing as conversion from one faith to another, Gandhiji emphatically declares, "I could no more think of asking a Christian or a Mussalman or a Parsi or a Jew to change his faith than I would think of changing my own. . . . it takes all my resources in trying to bring my practice to the level of my faith and in preaching the same to my co-religionists . . ." (p. 457). The application of the general doctrine of swadeshi and *svadharma* suggested that everyone's religion is "good enough" for him (p. 456). Gandhiji would, therefore, have the great and rich Christian missions "confine their activities to humanitarian service without the ulterior motive of converting India or at least her unsophisticated villagers to Christianity, and destroying their social superstructure . . ." (p. 458).

The completion of Gandhiji's Borsad visit almost coincided with the occurrence of the Quetta earthquake. The devastation was widespread and formidable. In one sweep some 50,000 persons were buried alive. The appalling tragedy stunned Gandhiji. He could not rush to the people's help as he had done earlier when a similar calamity had struck Bihar in 1934,

because now people like him and Patel were not allowed to enter the area for relief work. He valued Amrit Kaur's service of the poor and wrote to her: "Your letter brought tears to my eyes. God will certainly bless service so conscientiously and selflessly rendered" (p. 156). Gandhiji recognized that there were occasions when practical relief was not enough or possible, when the appalling disaster was a reminder, a call to prayer, to humility, self-purification and inward search (p. 138). Physical calamities were a divine chastisement alike for individuals and for nations and should bring "a sensible man down on his knees" (p. 161). But he hastened to add that true "prayer is not a prelude to inaction. It is a spur to ceaseless, selfless action" (p. 162). He recognized, however, "that the best human endeavour is of no effect if it has not God's blessing behind it" (p. 138).

As in rendering service, so also in living up to one's ideals, Gandhiji recognized the limitations of human effort. He confessed his "fear of snakes, scorpions, lions, tigers, plague-stricken rats and fleas . . .". But life, he said, "is an aspiration. Its mission is to strive after perfection which is self-realization. The ideal must not be lowered because of our weaknesses or imperfections." While, therefore, he permitted and encouraged the wholesale destruction of rats and fleas in plague-stricken Borsad, he reiterated his belief in absolute ahimsa, in the sacredness and kinship of all life. Accepting this contradiction between belief and action, Gandhiji strove to lessen the circle of destruction and promote that of life and love. "Every failure brings me nearer the realization" (pp. 190-1).

This determination neither to compromise nor abandon his ideal stood in the way of Gandhiji's unreserved acceptance of Harilal and approval of his desire to remarry. The prodigal had returned to Gandhiji in August 1934 and given hope of reforming himself. He now wished to remarry. Gandhiji's reaction was: "I feel that if he marries, it will not be proper for me to let him stay with me. I may accept his marriage, but I can't welcome or like it" (p. 37). And when he further began to suspect that Harilal had not reformed himself after all, he made it clear to Narandas Gandhi that the "bond of blood-relationship . . . shouldn't make us violate moral principles. . . . the more intimate the blood-relationship, the stricter should our attitude be. Only thus can we do pure justice" (pp. 206-7). The brief reconciliation between father and son had thus a tragic end. When Harilal disappeared once again, Gandhiji suppressed all his feelings as a father which had made him rejoice at his return

a year earlier and told Narandas: "Leave him to his fate" (p. 242).

Gandhiji's inability to tolerate the lapses and failures of those nearest him is also evident in these remarks to Kantilal Gandhi, Harilal's son: "Is it your fault or mine that you could not recognize the love behind my harsh words? As a votary of ahimsa, I should believe it to be mine, but as a father I would say it was yours" (p. 35). The practice of the ahimsa of his ideal was thus a constant struggle for Gandhiji. "It is not that I do not get angry," he told a questioner. "I do not give vent to anger. I cultivate the quality of patience as angerlessness, and generally speaking I succeed" (p. 45). In the sphere of public life, Gandhiji seems to have succeeded in cultivating patience almost perfectly, for it must have been from his own experience that he advised Professor N. R. Malkani, Secretary of the Harijan Sevak Sangh, "to keep your peace and good humour in the midst of disappointments, censures from the multitude of employers. . . . to bear . . . lashes . . . and still say 'Thank you, Sir' (p. 327).

One decision which Gandhiji took during the period of this volume related to his ideal of a perfect *brahmachari*. Indian tradition frowns on physical contact between a man and any woman other than his wife. But Gandhiji did not, as he said, "believe in a *brahmacharya* which ever requires a wall of protection" and, therefore, saw nothing wrong in his practice of walking with his hands on the shoulders of grown-up girls. But the discovery of a youth in the Ashram who had been taking indefensible liberties with the person of a girl who was under his influence set him thinking and, after careful deliberation, he renounced his practice lest it should be used by anybody as an example in defence of his conduct. "Every act of mine," Gandhiji wrote, explaining his decision, "is scrutinized by thousands of men and women, as I am conducting an experiment requiring ceaseless vigilance. I must avoid doing things which may require a reasoned defence" (p. 437). This was a subject which was to exercise Gandhiji more seriously in future.

Gandhiji's synthesis of *jnana* and *karma* was so highly original that it often baffled men who were accustomed to the dichotomous, either-or way of thinking. To a Vedantin who tried to corner him on the problem of evil in the world, he gave what he called a villager's answer: "If there is good there must also be evil, just as where there is light there is also darkness . . ." Human language, however, was not God's and, therefore: "Before God there is nothing good, nothing evil." Even the Vedanta's

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explanation of the world being *maya* "is a babbling of imperfect humanity. . . . I am not going to bother my head about it. . . . I am content with the doing of the task in front of me. I do not worry about the why and wherefore of things." This attitude of mind rested on the faith, which again Gandhiji called "a villager's explanation," that "God is always with the doer of good" (pp. 392-3). But faith, Gandhiji told a correspondent, "is not a thing to grasp, it is a state to grow to. And growth comes from within" (p. 28).

NOTE TO THE READER

In reproducing English material, every endeavour has been made to adhere strictly to the original. Obvious typographical errors have been corrected and words abbreviated in the text generally spelt out. Variant spellings of names have, however, been retained as in the original.

Matter in square brackets has been supplied by the Editors. Quoted passages, where these are in English, have been set up in small type and printed with an indent. Indirect reports of speeches and interviews, as also passages which are not by Gandhiji, have been set up in small type. In reports of speeches and interviews slight changes and omissions, where necessary, have been made in passages not attributed to Gandhiji.

While translating from Gujarati and Hindi, efforts have been made to achieve fidelity and also readability in English. Where English translations are available, they have been used with such changes as were necessary to bring them into conformity with the original.

The date of an item has been indicated at the top right-hand corner; if the original is undated, the inferred date is supplied within square brackets, the reasons being given where necessary. The date given at the end of an item alongside the source is that of publication. The writings are placed under the date of publication, except where they carry a date-line or where the date of writing has special significance and is ascertainable.

References to Volume I of this series are to the January 1969 edition.

In the source-line, the symbol S.N. stands for documents available in the Sabarmati Sangrahalaya, Ahmedabad; G.N. refers to the documents, M.M.U. to the reels of the Mobile Microfilm Unit and S.G. to the photostats of the Sevagram collection available in the Gandhi Smarak Nidhi and Sangrahalaya, New Delhi; C.W. denotes documents secured by the Collected Works of Mahatma Gandhi.

The Appendices provide background material relevant to the text. A list of sources and a chronology for the period covered by the volume are also provided at the end.

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CONTENTS

1. *LETTER TO R. R. DIWAKAR*

April 25, 1935

Yes, we have to submit to the most exacting orders[1] if we are to learn the art of non-violence. Our submission has therefore to be cheerful and intelligent.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

2. *LETTER TO AGATHA HARRISON*

WARDHA,
April 25, 1935

MY DEAR AGATHA,

I have your letter. Extra copies of *Harijan* will be sent to you. Your description of the meeting in the S. E. of London is entertaining.

Do not expect me to write another autobiography unless you would send me to prison for a fairly long term and procure the necessary permission to write it there. The papers can certainly be collected and printed. Mahadev can do it best. But he is overloaded with work. Nevertheless I shall see what is possible.

I do hope C. F. Andrews was able to go to his sisters. Yes, it is good he proposed to stay there for two weeks. According to his cable, he should have started ere this reaches you. But if he is still there, please tell him he can stay longer if he likes. For the moment I am reconciled to the outdoor life.

Mira is absorbed in her garden work from early morning to late in the evening. Do not expect any letter from her for some time. You see, we are trying to become villagers but we are [far] from the thing. She is the whole-hogger among us all.

I am purposely not writing anything to C. F. A. as I expect he will have left before this is in your hands.

Love.

BAPU

From a photostat: G.N. 1489

[1] The addressee was not allowed to enter Akola District under an order from the District Magistrate.

3. LETTER TO F. MARY BARR

WARDHA,
April 26, 1935

CHI. MARY,

If you had told me what to send I would have sent the amount. But you are in the midst of friends. Let the bills come, they would be honoured nevertheless. If you want me to send you cash please write.[1]

I have told you in my wire that I could easily arrange for your examination in Bombay or Nagpur. My impression is that there is the apparatus in Wardha also. But if the friends there advise otherwise, their advice should be followed.

We were all glad to see Duncan[2]. He does not look strong. He will be here for two days.

Chandra is selfish. She prefers to be on the floor from which there is no fall. And she would watch the fun of my slipping from the bed down to the floor and probably having a bump on the forehead. Tell her I shall succumb to none of her wiles.

Love.

BAPU

From a photostat: G.N. 6036. Also C.W. 3366. Courtesy: F. Mary Barr

4. LETTER TO AMRIT KAUR

April 26, 1935

MY DEAR AMRIT,

I have your letter.

The sooner you go to Simla, the better. You will do what work you can from there. It is well to recognize your limitations. Evidently both of you need the change.

[1] The addressee had fallen ill. The expenses of her treatment were being met by Gandhiji.

[2] Duncan Greenlees

Of course your yarn will be utilized. You will have to spin for many months at the present rate before I can get a sari for Ba and a loin-cloth for myself. But that is not just now of consequence. All that will come after your second training here. It is a tragedy that you cannot find anyone in all Jullundur who knows all the processes. When one comes to think of it, the progress of spinning among the so-called cultured classes is very little.

Dalip Singh will find when he settles down to work among the Harijans that they have skill enough to earn a living but that as labourers they do not get employment as easily as the others and that as artisans they do not find customers for their wares. No doubt improvement can be and should be made in their method of dealing with hide. But this will follow his taking up the work. He need not work as a representative of our organization. He can work independently and yet get all the technical assistance he may need from us to the extent of our capacity.

The rain did interfere with our work at Indore but not much. It damaged the village crafts exhibition that was held as a side show. The women's meeting too went off quite nicely. Thousands of them came out, many perhaps for the first time in their lives.

Love.

Yours,
BAPU

[PS.]

Letter returned.

From the original: C.W. 3530. Courtesy: Amrit Kaur. Also G.N. 6339

5. *LETTER TO NARANDAS GANDHI*

April 26, 1935

CHI. NARANDAS,

Enclosed is a letter from Mathew. I have written to him and told him not to expect Rs. 65 at present. He can't be given anything more than what I mentioned. I have also told him that just now he would have to join as no better than a labourer. If he proves his worth, we may think further provided circumstances permit. He may be given railway fare if anything is owing to him in the accounts here, otherwise he will have to find even that from where he is.

The prize of Rs. 1,00,000 has not been awarded to anybody. But it may be awarded if a good enough model of spinning-wheel is received. I have still not received a copy of the resolution. It contains three main points: that the model cannot be considered "handy"; that only a model which is small enough for a village house and can be easily lifted and moved whenever necessary can be considered "handy"; and that such a model cannot be manufactured within Rs. 150. Would it require frequent repairs? And would the expenses on repairs exceed five per cent of the cost annually? I enclose a copy of the specific defects pointed out by Vinoba and Kakasaheb. If Keshu[1] can remove these defects, let him do so. Kale's machine is not with me. It had gone to Ahmedabad. I have asked them to send it back. But I may not get it back and, therefore, may not be able to have a look at it. It is better that Keshu should remain there and go on with his experiment. Let him stay with you. He should fix a limit for the expenditure on the experiments. If he wishes to come to me, he may certainly do so. But I won't be able to tell him anything more or guide him further. There is nothing more to be explained about this experiment. Even if his invention does not deserve a prize of Rs. 1,00,000, whatever improvements he discovers are bound to be useful.

If the machine for making slivers has been perfected, it is also a good thing. Let him describe in detail what progress he has made with it. Since I have explained everything in this letter, I am not writing separately to him.

You may now organize the school as you think best. If it becomes a technical institute for our work, that would be excellent. Languages should be taught from a different point of view altogether. At present they are taught from a literary point of view. We should teach them simply as languages. The curriculum should include Gujarati, Hindi and English and a little bit of Sanskrit. The pupils should be taught the Urdu script. Instruction in these subjects should be easy. They can be taught while the pupils learn crafts. The crafts should be such as would bring the pupils some payment. There should be no fee, the pupil's earning through crafts being counted as fee. Beyond a fixed limit, the earning would go to the pupil. The fee should include all the expenses. You can introduce these changes gradually without much trumpeting or publicity. Find the staff locally, if possible. There should be no highly-paid teacher. Kusum[2], Lilavati[3] and others who have got trained

[1] Keshav Gandhi, Maganlal Gandhi's son

[2] Kusum Gandhi

[3] Lilavati Asar

should be your staff. If Keshu helps, nothing like it. Think over this. If you wish to discuss this matter further with me, you may do so.

Do something about the inspection of Titus's[1] work and finish with it.

Blessings from
BAPU

[PS.]

Enclosed is Vinoba's opinion. I am writing to Raghunath Shastri.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8439. Courtesy: Narandas Gandhi

6. *LETTER TO BALVANTSINHA*

[After *April 26, 1935*][2]

CHI. BALVANTSINHA,

I enquired and found your assertion to be true. The unasked-for report gave me pain. Now Mahadev on being questioned tells me that Kanti had tried persuasion. Did you inform before you left? This much seems true even now that they were willing enough to dine.

BAPU

From a photostat of the Hindi: G.N. 1875

7. *DISCUSSION WITH J. P. BHANSALI*[3]

[Before *April 27, 1935*]

GANDHIJI: How much did you spin yesterday?

BHANSALI: Not at all, I am sorry to say.

G. But I thought you had started spinning?

B. I did about fifty yards the other day. But that's all.

G. How nice it would be if you would make a loin-cloth for me. . . . I should be very glad if you could make a pair, but even one would satisfy me.

[1] T. Titus, Manager, Ashram dairy

[2] The addressee had left Maganwadi on April 26.

[3] The discussion is extracted from Mahadev Desai's "Weekly Letter".

B. It would be a rare privilege to be able to spin for your loin-cloth, but you know my state of mind!

Next day again there was a talk. With child-like naivete he asked Gandhiji, "You do not want the loin-cloth. You want me to work. Don't you?"

G. You are right. But if you must work, why not do this thing for me?

B. If I must work, why not command me to do some other work? I am not worthy to do this sacred thing for you.

G. But surely those who spun for the cloth I am wearing were by no means purer than you.

B. No, Bapu. I am humbler than even the humblest, humbler than the dust of their feet.[1]

Harijan, 27-4-1935

8. A GROWING VICE?

The Principal of the Sanatana Dharma College, Lahore, writes:

> Allow me to request you to peruse the accompanying newspaper cutting, notices, etc., which speak for themselves. The Youth Welfare Association is doing very useful work here in the Punjab. It has attracted notice in academic and administrative quarters, while it has secured the active interest of enlightened guardians of boys. Pandit Sitaram Das of Bihar is the leading spirit of this movement which counts very many distinguished people here among its patrons.
>
> The evil of juvenile seduction is admittedly more rampant in the Punjab and North West Frontier Province than elsewhere in India.
>
> May I pray that you will draw the attention of the country to this canker through a note or letter in *Harijan* or in any other newspaper?

The Secretary of the Youth League wrote to me long ago on this very delicate subject. On receiving his letter I entered into

[1] Mahadev Desai had concluded: "The next day old associaters like Kakasaheb tackled him. . . . Bhansali persisted in pleading his unworthiness. 'But', said Kakasaheb, 'supposing Bapu were to ask one of us to fetch a glass of water, and if all of us were to say to him, 'we are sorry, Bapu, we have not the purity to do anything for you', what would happen to Bapu?' That seemed to go straight home. Bhansali wrote (for he talks only to Gandhiji): 'All right, then. I spin. I shall err on the safe side.' And he is now regularly spinning."

correspondence with Dr. Gopichand[1] who confirmed the statements made in the League Secretary's letter. But I could not see my way clear to discussing the problem in these columns or elsewhere. I had known of the evil but was not sure that a newspaper discussion could deal with it to any purpose. Nor am I sure now. But I may not resist the appeal of the Principal of the College.

The vice is not new. It is widespread. As it is necessarily kept secret, it is not possible to detect it easily. It goes hand in hand with easy life. In the case referred to by the Principal, the teachers are alleged to be the corruptors of their own wards. "When the salt loses its savour wherewith shall it be salted?"

This is a matter which no commission, no government can deal with successfully. It is the function of the moral reformer. The parents have to be awakened to a sense of their responsibility. The students should be brought in close touch with clean life. The idea that ethics and clean living are the foundation of true education, should be seriously propagated. Trustees of educational institutions have to exercise the greatest care in the selection of teachers, and having selected them they have to see to it that they remain up to the mark. These are some of the ways in which the awful vice can be brought under control even if it cannot be eradicated.

Harijan, 27-4-1935

9. *LETTER TO G. V. GURJALE*

WARDHA,
April 27, 1935

MY DEAR GURJALE[2],

Take your wife in your confidence. Realize that loyalty to her is your complete shield. You will win the day.

Yours,
BAPU

From a photostat: G.N. 1381

[1] Dr. Gopichand Bhargava, a Congress leader of the Punjab and later a Minister

[2] Also known as Bhikshu Nirmalanand

10. LETTER TO JAMNALAL BAJAJ

April 27, 1935

CHI. JAMNALAL,

Kamalnayan[1] has left for Allahabad. I have written to . . .[2] that I would be glad if she could come here; I should like to meet her before the betrothal takes place. Ramakrishna[3] had accompanied me to Indore. He has been detained there by Gulab for two or three days. He will see Ujjain and other places near-by. Both are expected to arrive today.

Prabhavati[4] had a letter from Brijkishorebabu[5]. He has written to her that she should be ready to go to Bihar when he asks her to do so. That means she may have to go there even when there are no holidays. Prabhavati has replied to him that she will be ready to leave as soon as she hears from him.

Chaudhari has come here. . . .[6] I do not know what talk you have had, but from what he and Valunjkar said, I understand that you are prepared to give his wife Rs. 100 for serving in the maternity home. I do not remember having discussed this subject with you. But I do remember that Chaudhari had talked to me. On the basis of our talk, Chaudhari's wife has resigned from the Seva Sadan at Poona. Chaudhari has already arrived here, and his wife also will be arriving soon. From your postcard to Valunjkar, it appears that you have not come to any decision so far. You do not even know that lady. Please write to me what you would now like to do about this matter. His wife can be lodged in the orchard for the time being, though it may not be possible to accommodate . . .[7]. The maternity home will have to be built, and perhaps, we shall have to consider the desirability of building it in the orchard. If you have decided to engage that lady, then some portion of the upper storey of the old bungalow or of the new one in which you are now living should be spared for cases of delivery. But before taking in such

[1]&[3] Addressee's sons

[2] The name has been omitted.

[4] Wife of Jayaprakash Narayan

[5] Prabhavati's father

[6]&[7] Omissions as in the source

cases, she should visit the women in their homes and examine ordinary cases, give them medicines, meet village women, and so on. For starting a maternity home, it will also be necessary to spend some money on buying cots, etc. All this can be done only after you arrive here and think over the whole matter. The main thing, however, is, whether or not you wish to engage that lady. Chaudhari cannot be given Rs. 100 from the Industries Association. The Association can give him Rs. 25 per month at the most, for he can be useful only in the experiments of making hand-made paper.

I will pay a short visit to Bombay to see Kamala[1]. I think it will be difficult to see her while she is on her way.

Madalasa[2] must have arrived there. I should like you to give up travelling by trains and cars for some time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2965

11. LETTER TO LILAVATI ASAR

April 27, 1935

CHI. LILAVATI,

I have certainly no plans for a tour. Perhaps I may have to go to Borsad. In the beginning of May at any rate I shall be here.

You will stay with me in the orchard here. There is no room. We are living in the verandah. There is a room but only large enough to keep our things in. Bear these facts in mind before you decide to come.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 9681

[1] Kamala Nehru, who was to sail for Europe on May 23, under medical advice

[2] Addressee's daughter

12. LETTER TO G. D. BIRLA

April 27, 1935

BHAI GHANSHYAMDAS,

I have made mention to you of Sharma from Khurja. He has some familiarity with nature cure. I have known him for years. He intends to gain some experience at Battle Creek and later visit some nature-cure clinics of Europe, spending in all one and a half years. He is self-sacrificing and clever but of a slightly erratic temperament. He is full of the spirit of service. He had a a clinic of his own which he has squandered away. He had published a few books which he has burnt because they contained little knowledge gained from experience. I want to send Sharma to America and Europe using some funds out of the amount you intend to give me for this year. If this has your approval, find out and let me know what the journey to Battle Creek will cost and the convenient route. He will of course travel third or deck whichever is available. What would be the cost of living there in poverty? Do they take students at Battle Creek? Would it be better for him to go *via* Japan?

How are you keeping now?

You will have seen that I have taken up the burden of the Hindi Sahitya Sammelan.

Blessings from
BAPU

From the Hindi original: C.W. 8009. Courtesy: G. D. Birla

13. LETTER TO H. L. SHARMA

April 27, 1935

CHI. SHARMA,

What is this? The matter was trivial but pregnant with great import. I did take note of what you said. The load was more than you could carry and you needed assistance. This was what pained me. We are poor people; why need we carry so much luggage? You did not need anything beyond a book, a blanket, a towel, a *lota*, a bowl, a sheet, a dhoti, a *kurta* and a cap. Why did you bring more articles? And since you had brought, you should have quietly called a porter and left, or you could have even left behind the excess luggage as I had suggested. Neither Bhagwanji nor Kishoreprasad should have gone. Both were busy but went to help you to carry the luggage. That Kishoreprasad was also carrying letters is beside the point. You had no reason at all to feel hurt. You ought to have taken a lesson from the incident. If even now you have learnt it, the incident will have served a useful purpose. I have already despatched the letter[1].

Blessings from
BAPU

[PS.]

Your letter is being returned.

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 156 and 157

14. LETTER TO NARAHARI D. PARIKH

[Before *April 28, 1935*][2]

CHI. NARAHARI,

I got your letter. I have sent a wire to Titus asking him to hand over charge to you immediately and to wait there till the arrival of Narandas and then come over here.

[1] In the source, the addressee explains that the letter was addressed to Dr. K. H. Kellog of Battle Creek.

[2] From the reference to Titus; *vide* also the following two items.

I have also written to him. Do you have any suspicion regarding his integrity? If possible I wish to keep him with us. Please, therefore, guide me.

Blessings from
BAPU

[PS.]

How is Vanamala[1]? How are you?

From a photostat of the Gujarati: S.N. 9077

15. LETTER TO NARANDAS GANDHI

WARDHA,
April 28, 1935

CHI. NARANDAS,

Jivanlal and the others may certainly come to see me in connection with the school. Even if I go out, it will be only for a few days. Only the visit to Borsad depends on Vallabhbhai's desire. Even if I have to go, it will be after the 15th of May.

Yes, the money received from Tharparkar has been disbursed exactly as you have stated. Draw it from some account.

I have already written to you about Mathew. Titus has been relieved from Sabarmati. Narahari has no trust at all in his ability. I have called him here. If he comes, I will keep him and watch him. In any case you should go and look into his accounts. Keshu's letter was a clean one. Give him Rs. 300 more. But fix a limit now. It was a good letter.

The suggestion I made in the letter to Jamna[2] regarding steam cooking deserves careful consideration. Kanu will explain how we do it here. The method is easy and results in considerable economy. No new utensils are required. Why should any *bhatts* come? There should be no such class of professional cooks as there should be none of scavengers. The idea that a cook should always be a Brahmin is born of ignorance.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8440. Courtesy: Narandas Gandhi.

[1] Addressee's daughter
[2] Addressee's wife

16. LETTER TO NARAHARI D. PARIKH

April 28, 1935

CHI. NARAHARI,

Titus must have handed over charge to you.[1] If he has not done so, send me a wire. I will then wire to him again. I hope he gave you my letter.

If you can manage the dairy and make it a success, I think an important task will have been accomplished.

Get over your nose trouble. I think it can be done with simple remedies.

Blessings from
BAPU

[PS.]

Why have you asked for saris and khadi to be sent from here? Your request doesn't seem proper to me. Mahadev will write more.

From a photostat of the Gujarati: S.N. 9076

17. LETTER TO JAMNALAL BAJAJ

April 28, 1935

CHI. JAMNALAL,

I got your letter. Madalasa may continue to have boiled milk and eat chapatis if she can digest them. Let her eat anything she likes, provided it is not harmful for her health. But in no case should she eat more than four times a day, nor in between the meals. It is obvious that she will be able to eat more there in proportion as she takes exercise.

Has the discharge from your ear stopped? Rajendrababu and Raja[2] have arrived. Raja is very much tired. He will, therefore, leave after a little while.

[1] *Vide* also the preceding two items.

[2] C. Rajagopalachari

The professor also has arrived.

Blessings from
BAPU

[PS.]
I have already written to Taradevi about Pyarelal.

From a photostat of the Gujarati: G.N. 2966

18. LETTER TO MADALASA BAJAJ

April 28, 1935

CHI. MADALASA,

I have your letters. I shall wire tomorrow about the diet. Improve your health.

Blessings from
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, p. 316

19. LETTER TO MANU GANDHI

April 28, 1935

CHI. MANUDI[1],

All right, you may now even stop writing to me. If you insist on my permission to go to Bombay, you have it provided Aunt[2] is agreeable.

I shall be content if you become happy and good.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1541. Courtesy: Manubehn S. Mashruwala

[1] Harilal Gandhi's daughter

[2] Balibehn Adalaja

20. LETTER TO VIJAYA GANDHI

April 28, 1935

CHI. VIJAYA[1],

I learnt from Jamna's letter, received yesterday, that you had survived a serious illness. You should now learn the art of keeping healthy. You should eat food as medicine and not for the pleasure of the palate. Never eat factory-made sugar. Eat daily with your food fresh leaves of a *bhaji* like fenugreek and juicy fruit like orange or grapes. Learn to breathe properly. And you must take some exercise. Keep in open air as take as possible.

Write to me.

Blessings from
BAPU

CHI. VIJAYABEHN
C/O SHRI HARAKHCHAND MOTICHAND
CHORWAD
SONAGADH STATE
KATHIAWAR

From a microfilm of the Gujarati: M.M.U./II

21. LETTER TO VASUMATI PANDIT

April 28, 1935

CHI. VASUMATI,

How can you possibly expect a long letter from me? Bhansali is here. He takes uncooked flour and *neem* leaves. He goes on spinning all the time. Amtussalaam has come here. She is all right. As for other news, somebody is always coming or going. This time things have been made a little harder than before. Nobody gets a separate room for himself or herself.

Blessings from
BAPU

From the Gujarati original: C.W. 645. Courtesy: Vasumati Pandit. Also S.N. 9399

[1] Purushottam Gandhi's wife, daughter-in-law of Narandas Gandhi

22. LETTER TO VIJAYABEHN PATEL

April 28, 1935

CHI. VIJAYA,

I got your letter. I have no separate room for you. You will have to work hard the whole day and the food is unspiced. Come if you can endure all this. If you come, bring with you sufficient clothing and a *thali*, bowl and *loto*. If you think you will not be able to work, do not come.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7059. Also C.W. 4551. Courtesy: Vijayabehn M. Pancholi

23. LETTER TO GANGABEHN VAIDYA

April 28, 1935

CHI. GANGABEHN,

I understand what you say. Go on doing service with ever greater devotion. May your pledge to remain steady at one place for five years be fulfilled. What simple remedies did Hakimji teach you?

I heard about Maitri[1] being betrothed too. When are they getting married? The credit for saving that family goes wholly to you.

Do you keep good health?

Blessings from
BAPU

[From Gujarati]
Bapuna Patro—6: G.S. Gangabehnne, p. 84

[1] Maitri Giri

24. LETTER TO BENARSIDAS CHATURVEDI

April 28, 1935

BHAI BENARSIDAS,

I had your letter. Even if we do form a committee, who will do the actual work? We shall deliberate in the standing committee. Will you attend it?

Blessings from
BAPU

SHRI BENARSIDAS CHATURVEDI
120/2 UPPER CIRCULAR ROAD
CALCUTTA

From a photostat of the Hindi: G.N. 2568

25. TELEGRAM TO JAMNALAL BAJAJ

WARDHAGANJ,
April 29, 1935

SETH JAMNALALJI
BHOWALI

MADALASA SHOULD HAVE BOILED MILK AND CREAM WHOLE-MEAL BREAD OR CHAPATI IF DIGESTIBLE.

BAPU

Panchven Putrako Bapuke Ashirvad, p. 158

26. LETTER TO PARIKSHITLAL L. MAJMUDAR

April 29, 1935

BHAI PARIKSHITLAL,

The friend who has advised Haribhai[1] to build a house near Sachin does not seem to have advanced his best interest. When Haribhai could not manage to collect as much as Rs. 800, what can he achieve with the aid of Rs. 200? How will he be able to improve his condition? How much of what he has made will he be able to sell from there? Explain to me the whole business.

Blessings from
BAPU

SHRI PARIKSHITLAL
HARIJAN ASHRAM
SABARMATI

From a photostat of the Gujarati: G.N. 3955

27. LETTER TO MOOLCHAND AGRAWAL

April 29, 1935

BHAI MOOLCHAND,

I still regret not having been able to see you at Indore. I had absolutely no time. I already know what you have written. For the present I can suggest no course except to endure things. You certainly can write everything to the State. Who will now look after the work at Ringas?

Blessings from
BAPU

From a photostat of the Hindi: G.N. 760

[1] A Harijan worker; *vide* also Vol. LX, p. 321.

28. *A LETTER*

April 30, 1935

Of course there are many ways of reaching God and yet all are derivable from the same source. One who prays for the removal of untouchability may be doing more effective work than the one who goes among Harijans. My point is that for millions prayer without work is a mere vocal effort.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

29. *LETTER TO HUKAM CHAND*

WARDHA,
April 30, 1935

SHRI HUKAM CHANDJI[1],

It is a matter of regret that I have received nothing so far from you. Even now I am hopeful of getting a substantial sum from you for the propagation of Hindi.

I am enclosing herewith a letter submitted by the labourers. If what is said therein is correct, I feel it is necessary and proper to remedy matters quickly. There is no reason why you should not set an example.

Yours,
M. K. GANDHI

[From Hindi]
Veena, Tributes Issue, April-May 1969

[1] President, Reception Committee, Hindi Sahitya Sammelan

30. LETTER TO JOHARILAL MITTAL

April 30, 1935

BHAISHRI MITTAL,

Daily I have been waiting for a letter and some drafts from you. Apart from Rs. 500 from the Gujaratis and Rs. 101 from Bhadwas I have so far received nothing here.[1]

Yours,
M. K. GANDHI

GENERAL SECRETARY
RECEPTION COMMITTEE
HINDI SAHITYA SAMMELAN, INDORE

[From Hindi]

Veena, Tributes Issue, April-May 1969

31. LETTER TO F. MARY BARR

WARDHA,
May 1, 1935

CHI. MARY,

I have your letter. I do not know who the friends were who came to you nor have I any knowledge about your needing hand-made paper. To whom did you write? Girls are away on a holiday. Chhotelal[2] has gone to the South to learn bee-keeping. I shall send you nothing till I have heard from you. Duncan was here for four days. He was still working none too well.

I hope you are making steady progress.

Love.

BAPU

From a photostat: G.N. 6043. Also C.W. 3373. Courtesy: F. Mary Barr

[1] This sentence is not clear in the original.

[2] Chhotelal Jain, manager of the Wardha Ashram

32. LETTER TO AGATHA HARRISON

May 1, 1935

MY DEAR AGATHA,

If it was possible, for your sake, to send somebody to London I would do so. But I see that it cannot be done at present. Rajaji will not look at the proposal[1] nor would anyone else. There never has been within living memory such unbending attitude on the part of the Government one sees now. It is the naked sword that is being dangled before India at the present moment. I regard it as a trial from above. If we have real love, i.e., ahimsa in us, all will be well. If we have not and we have used it merely as a cloak, the naked sword is well deserved. Anyway the mentality being as I have described it, no one of the front rank think of going to England, so long as the policy persists.

I did read a paragraph about Sir Samuel's illness. But the reports did not give it any serious importance. I therefore refrained from writing or cabling.

Love.

BAPU

From a photostat: G.N. 1490

33. LETTER TO BALUKAKA KANITKAR

May 1, 1935

DEAR BALUKAKA,

When you invite me to read your pamphlets you ask me to do what is not possible for me today. I do hope you will succeed in your endeavour in the three villages.

M. K. GANDHI

C.W. 966. Courtesy: G. N. Kanitkar

[1] The addressee had suggested to Gandhiji that someone should go to England "to help people understand the situation better". *Vide* also Vol. LX, p. 377.

34. LETTER TO AMRIT KAUR

May 1, 1935

MY DEAR AMRIT,

Shummy[1]'s letter was received after I had written to you. I am going to make good use of the information[2] he has given me. I would like him to prosecute similar inquiry about tamarind seeds and the seeds of other edible fruits.

I am presently going to send you specially made envelopes and note-paper.

You will tell me in good time when you need slivers.

Yes, we saw the old Maharani but had no opportunity of talking to her.

Love to you both.

BAPU

From the original: C.W. 3531. Courtesy: Amrit Kaur. Also G.N. 6340

35. LETTER TO PADMAVATHI

May 1, 1935

DEAR SISTER,

Ramachandran will show you my letter to him. You have developed a liking for Kanti of which I hope he will prove worthy. I would welcome the marriage of your daughter with Kanti, if he proves his worthiness when the time for marriage comes. The interval must be one of sacred preparation on either side. One thing I must beg of you. The girl should know nothing of our intentions. She must be free to make her choice when she grows to maturity.

I know that Kanti has been in frequent correspondence with you. Nothing of it should be secret from Ramachandran.

[1] Kanwar Shumsher Singh, addressee's brother

[2] Regarding guava seeds and use of coal as tooth powder. The information appeared under the title "Useful Hints" in *Harijan*, 18-5-1935.

Kanti will be guilty of unfaithfulness if he did anything in connection with the girl or held communication with you secretly from Ramachandran. I could never forgive myself if any such thing happened.

With love,

BAPU

From a copy: C.W. 9741. Courtesy: Kantilal Gandhi

36. LETTER TO G. RAMACHANDRAN

May 1, 1935

MY DEAR RAMACHANDRAN,

I have deliberately refrained hitherto from replying to your letter regarding Kanti. I am now able to give you the reply. The girl should know nothing about our intentions till she grows to maturity. Kanti may harbour and the age of maturity hold any communication with her directly or indirectly [*sic*]. He may write as he is already writing to your sister but nothing of what he writes should be secret from you. All his letters should be accessible to you if and whenever you desire. Each has to be worthy of the other. If, therefore, the girl has to be prepared for Kanti, Kanti has to prepare himself for being worthy of her and you. If when the time for marriage comes, Kanti is found not to have progressed along the right lines, you are free to withhold the girl from him assuming of course that when she comes to maturity, she will listen to you. For you and me the proposed union can be tolerated only if it becomes a pattern for others to copy. It must therefore be developed in the spirit of service. Development along this line must mean greater simplicity, greater self-abnegation, greater advance towards truth and ahimsa, uttermost *brahmacharya* in thought and word and deed. The contemplation of the girl must mean to Kanti exclusion of every other woman from his thought for the gratification of his sexual impulse.

If these conditions are fulfilled, I should welcome the union. There is nothing wrong, as it seems to me, from the inception. Kanti honestly confessed as soon as he felt drawn to the girl. His subsequent conduct too has appeared to me to have been free from reproach.

This will be seen by Kanti who will send it to you. If there is anything in my letter of which you disapprove please let me know,

I am asking Kanti to send a copy of this to Devdas. Of course Mahadev will see this as also Harilal. Enclosed[1] is for your sister.

Love.

BAPU

From a copy: C.W. 9742. Courtesy: Kantilal Gandhi

37. LETTER TO KANTILAL GANDHI

May 1, 1935

CHI. KANTI,

I wished every day to write to Ramachandran, but could not decide what to say. I have not [even] asked you what you have been doing. Now read both the accompanying letters[2]. If you like them, send them on to Ramachandran. Show me the letter which you write forwarding them. Show it to Mahadev and Harilal too. Send a copy to Devdas. It is my wish that this alliance may prove an ideal one.

Blessings from
BAPU

[PS.]

I have gone through the cash book. I assume that you daily complete the ledger. Let me know how far you have come.

From a photostat of the Gujarati: C.W. 7295. Courtesy: Kantilal Gandhi

[1] *Vide* the preceding item.

[2] *Vide* the preceding two items.

38. LETTER TO DR. HARIPRASAD DESAI

May 1, 1935

BHAI HARIPRASAD[1],

I got your letter. The person for whom I wanted your home-remedies had inquired thrice about them; he will be glad now.

I have no doubt that sending your previous letter to Sardar was the best use that could have been made of it.

I liked your description of myself. I am better understood in our own country than anywhere in Europe. Tell Haribhai that he should give the benefit of whatever he has brought from Europe to the villagers.

DR. HARIPRASAD DESAI
11 PRITAM NAGAR
ELLISBRIDGE, AHMEDABAD

Vandemataram from
BAPU

From a photostat of the Gujarati: G.N. 4137

39. LETTER TO AYODHYA PRASAD

May 1, 1935

BHAI AYODHYA PRASAD,

Your letter to Avadhesh was read out to me. If you wish that he should remain with me you have to forgo the temptation of calling him for a short visit. It would cause interruption in work and waste of money.

Vandemataram from
M. K. GANDHI

From a photostat of the Hindi: G.N. 3216

[1] A social worker and medical practitioner of Ahmedabad

40. FOREWORD TO "GUJARAT AND ITS LITERATUE"

[Before *May 2, 1935*][1]

The only reason for inviting me to write a Foreword to a literary work such as Shri Munshi's can be that I am called 'Mahatma'. I can make no literary pretensions. My acquaintance with Gujarati and for that matter any literature, is, for no fault of mine, next to nothing. Having led a life of intense action since early youth I have had no opportunity of reading except in prisons whether in South Africa or in India. Shri Munshi's survey of Gujarati literature has made fascinating reading for me. His miniature pen-portraits of writers give one a fair introduction to their writings.

Shri Munshi's estimate of our literary achievement appears to me to be very faithful. The survey naturally confines itself to the language understood and spoken by the middle class. Commercially-minded and self-satisfied, their language has naturally been 'effeminate and sensuous'. Of the language of the people we know next to nothing. We hardly understand their speech. The gulf between them and us, the middle class, is so great that we do not know them and they know still less of what we think and speak.

The dignified persistence of Shri Devendra Satyarthi, a writer whom I do not remember to have ever met, has made me peep into his remarkable collection of folk songs of the provinces he has been travelling in. They are the literature of the people. The middle classes of the provinces to which the songs belong are untouched by them, even as we of Gujarat are untouched by the songs of folk, i.e., the language of the masses of Gujarat. Meghani of the Saurashtra school has done folklore research in Kathiawar. His researches show the gulf that exists between the language of the people and ours.

But the folklore belongs to an order of things that is passing away, if it has not already done so. There is an awakening among the masses. They have begun not with thought but with action, as I suppose they always do. Their language has yet to take definite shape. It is to be found somewhat, but only somewhat, in the newspapers, not in books. Shri Munshi's work therefore may be

[1] *Vide* "Letter to K. M. Munshi", p. 28,

said to have only commenced with the volume before me. It was necessary. But he has to continue the work so well begun. He has the requisite passion for his work. If he has health, he will now go direct to the people and find out what they are thinking, and he will give expression to their thoughts. The unquestionable poverty of Gujarati is a token of the poverty of the people. But no language is really poor. We have hardly had time to speak since we have begun to act. Gujarat like the rest of India is brooding. The language is shaping itself. There is enough work awaiting writers like our author.

Munshi has alluded to Parsi-Gujarati. So there is. It is unfortunate that there is Parsi-Gujarati. It is confined to novels and stories of the shilling-shocker style. They are meant merely for passing the idle hour. The language is tortured out of shape. And just as there is Parsi-Gujarati there is also Muslim-Gujarati though on a much humbler scale. It is impossible to ignore these two streams. They are not wells of Gujarati undefiled. But no reviewer of Gujarati literature can afford to ignore the existence of works which hundreds, if not thousands, of Parsis and Muslims read and by which, maybe, even shape part of their conduct.

M. K. GANDHI

Gujarat and Its Literature

41. *A LETTER*[1]

May 2, 1935

The more you tease some boils, the worse they become. Hindu-Muslim tension is such a boil. I therefore pray for its solution. I do not want to speak about it.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

42. *A LETTER*[2]

May 2, 1935

Love has no boundary. My nationalism includes the love of all the nations of the earth irrespective of creed.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] The addressee had written to say that since swaraj was not possible without Hindu-Muslim unity Gandhiji should concentrate only on this.

[2] The addressee, an American, is not identified by name in the source.

43. LETTER TO K. M. MUNSHI

WARDHA,
May 2, 1935

BHAI MUNSHI,

I had got your letter. The Foreword[1] has already been sent.

The Socialists cannot be stopped from going their ways. We have no choice but to tolerate all that till Jawaharlal leaves. Where is the need to reply to him every time? We do accept some of his views. I think that after pointing out clearly where we differ from him over principles, we should remain silent.

In matters concerning which we have no differences with them, let them go ahead with their work. In regard to matters over which we have differences, why should we not cultivate the faith that their plan will simply not progress?

I tried hard to persuade Rajaji. I think we must let him have rest. He has assured me that there is no such reason as you suspect. We have no reason to disbelieve him. If he has been offended, he wouldn't hide it from me.

Blessings from
BAPU

[PS.]

Did you see that the resolution[2] we had in mind was passed at the Hindi Sammelan?

From Gujarati: C.W. 7572. Courtesy: K. M. Munshi

44. A LETTER

May 3, 1935

Faith is not a thing to grasp, it is a state to grow to. And growth comes from within.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] *Vide* pp. 26-7.
[2] *Vide* pp. 31-3.

45. LETTER TO PREMABEHN KANTAK

May 3, 1935

CHI. PREMA,

I got your letter just now. All the descriptions are beautiful. You will be able to manage most of the things.[1] The Koran has been translated into Urdu. You should go through the translation. You will then be able to get into its spirit. You should also go through the Urdu readers. They have been published from the Punjab. Some may have been published from Hyderabad, too.

I understand about straining oil. We have an indigenous oil-press here. But your method may perhaps be useful in pressing small quantities. I will try it.

Probably I may have to leave on the 6th for Borsad. I intend to return on the 17th. I shall be spending a few hours on the way in Bombay, which will be on the 16th.[2] If this programme is finalized, you will be able to know about it from the newspapers also.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10371. Also C.W. 6810. Courtesy: Premabehn Kantak

[1] The addressee was working among Muslim women and used to read out to them from the Marathi version of the Koran.

[2] Gandhiji in fact left Wardha on May 21 and was in Borsad till the end of the month.

46. LETTER TO PURUSHOTTAMDAS THAKURDAS

May 3, 1935

BHAI PURUSHOTTAMDAS[1],

I saw your letter only today. I returned from Ahmedabad this very day. I went through the article sent by you. The tears shed by the author towards the end are improper. If the Government is awake why cannot we wake up? It is for persons like you to wake the people up. If, however, you also look to others, won't it be like the sea losing its salt and then bemoaning the fact? Wake up yourself, show the way and others will follow.

Exchange and similar issues are matters of high finance. What can the Congress do about them? Those who know the subject do not, cannot, join the Congress. Those who are in the Congress naturally do not know much about such matters. This is a work for experts on finance. They should set up a special body for that purpose and take the necessary steps.

The author of the article says that if India had been awake when the country went off the gold standard, the step would not have been taken. What ought to have been done to prevent it?

What can we do today so that the right policy will be followed?

Do you think there is any connection between this problem and that of village industries? Won't the villagers have to learn to be clean, irrespective of whether or not the right policy is followed; and know what proper diet is? If the revival of [Village] industries is desirable, shouldn't it be carried out? Do you think carrying it out will interfere with currency agitation? Hardly any currency experts have joined in it. And those who have joined can still continue working in the other field.

What is the remedy if finance experts do not take up this burden? Who will wake them up? I myself do not know enough about the subject to be able to do so.

[1] Economist and Vice-Chairman, Indian Central Banking Enquiry Committee

I understand about cement. I am writing to Bapa[1] asking him to send an application.

Vandemataram from
MOHANDAS

From Gujarati: Purushottamdas Thakurdas Papers. File No. 159/1935. Courtesy: Nehru Memorial Museum and Library

47. LETTER TO H. L. SHARMA[2]

May 3, 1935

I am writing to Dr. Gopichand. Your account here shows a balance of Rs. 53. Rs. 42 is your railway fare. But I don't remember the details. My advice is that you may leave Rs. 100 as a standing account.

Blessings from
BAPU

[From Hindi]
Bapuki Chhayamen Mere Jivanke Solah Varsha, pp. 157-8

48. TWO GOOD RESOLUTIONS

The Hindi Sahitya Sammelan, recently held at Indore, passed some useful resolutions. Among them was one giving a definition of Hindi, and another expressing the opinion that all the languages that had descended from or had been largely influenced by Sanskrit should be written in the Devanagari script.

The first resolution is designed to emphasize the fact that Hindi does not supplant the provincial languages, that it supplements them, and that it extends the knowledge and usefulness of the speaker as an all-India worker. By recognizing the fact that the language written in the Urdu script but understood both by Mussalmans and Hindus is also Hindi, the Sammelan disarms

[1] Amritlal V. Thakkar

[2] This was a postscript to Mahadev Desai's letter to the addressee informing him of a bookshop at Lahore and advising him on behalf of Gandhiji to purchase the books he needed through Dr. Gopichand Bhargava so as to get a discount on the price.

the suspicion that it has any design upon the Urdu script. The authorized script of the Sammelan still remains Devanagari. The propagation of the Devanagari script among the Hindus of the Punjab, as elsewhere, will still continue. The resolution in no way detracts from the value of the Devanagari script. It recognizes the right of Mussalmans to write the language in the Urdu script as they have done hitherto.

In order to give practical effect to the second resolution, a committee was appointed with Kakasaheb Kalelkar as Chairman and Convener, to explore the possibility of such introduction and to make such changes and additions in the Devanagri script as may be necessary to make it easier to write and more perfect than it is so as to represent the sounds not expressed by the existing letters.

Such a change is necessary if interprovincial contacts are to increase and if Hindi is to be the medium of communication between provinces. The second was ever an accepted proposition for the past twenty-five years with those who subscribe to the creed of the Hindi Sahitya Sammelan. The question of script has often been discussed but never seriously tackled. And yet it seems to be a natural corollary to the first proposition. Learning sister languages becomes incredibly simple and easy. *Gitanjali*, written in the Bengali script, is a sealed book to everyone except the Bengalis. It is almost an open book when it is written in the Devanagari script. There is in it a vast number of words derived from Sanskrit and easily understood by the people of the other provinces. Everyone can test the truth of this statement. We ought not unnecessarily to tax the future generations with the trouble of having to learn different scripts. It is cruel to require a person desiring to learn Tamil, Telugu, Malayalam, Kanarese, Oriya and Bengali to learn six scripts, besides Devanagrai, let alone the Urdu script if he would know what the Muslim brethren are saying and doing through their writings. I have not presented an ambitious programme for a lover of his country or humanity. Today the impenetrable barrier of different scripts has made the learning of sister languages and the learning of Hindi by the sister provinces a needlessly heavy task. It will be for Kakasaheb's committee on the one hand to educate and canvass public opinion in favour of the reform, and on the other to demonstrate by practical application its great utility in saving the time and energy of those who would learn Hindi or the provincial languages. Let no one run away with the idea that the reform will diminish the importance of the provincial languages. Indeed it can only enrich

them even as the adoption of a common script has enriched the languages of Europe by making intercourse between its provinces easy.

Harijan, 4-5-1935

49. HOW TO DOUBLE INCOME

Though the spinning movement has been going on for the past seventeen years, and though it is giving a small but steady income to at least 1,20,000 women from year to year, the deplorable ignorance of the science of spinning on the part of workers keeps the income lower than it need be. Bad cotton, badly carded and spun on a rickety wheel without regard to the revolutions of the spindle, results in a low output. Attention to details can easily double the output and therefore the income. If cotton is carefully picked, hand-ginned and well carded, there will be an increased output and improvement in the strength and evenness of yarn. Speed, strength, evenness and count of yarn depend perhaps most upon the number of revolutions of the spindle, i.e., the turns a spindle makes for every turn of the wheel. The calculation is easily made by drawing a vertical line on the spindle disc and turning the wheel so slowly as to enable one easily to count the turns of the spindle. A spindle should never have less than one hundred revolutions against one of the wheels. But Shri Shankerlal Banker reports that during his tour he noticed spindles performing only thirty-five revolutions. No wonder if the output is miserably low and the yarn weak and fluffy. The way to increase the revolutions of a spindle is to decrease the diameter of the *sari* which keeps the *mal* in its place. Local workers should examine every wheel in their place and make the necessary changes in the spindle and other parts, wherever necessary. It may be that in the end the *takli* may be found to be the best instrument of yarn production. It requires the least attention, and the new method of *takli* spinning gives an average speed of 200 rounds, i. e., 266 yards of yarn, and as much as 440 rounds per hour.

Harijan, 4-5-1935

50. *LETTER TO N. R. MALKANI*

WARDHA,
May 4, 1935

MY DEAR MALKANI[1],

I had to give considerable time to the revision of your notes of our talks. You will see I have made many changes and removed whole paragraphs. All references to others have been dropped as they should have been.

I hope you had a useful time in Calcutta.

Yours sincerely,
BAPU

From a photostat: G.N. 909

51. *LETTER TO KANTI GANDHI*

May 4, 1935

CHI. KANTI,

Kanu had written as foolish a letter as you have done, and I hope that your doubt will be resolved as quickly as his was. Man daily dies a living death and cries when real death comes. Man himself is responsible for being miserable. I do not want to bury either of you here. This time, too, I cannot understand why Mahadev had to answer your letter. I have deliberately decided not to give either of you charge of the kitchen, so that I might be able to take one of you with me when I go on a real tour. I may not be able to take both of you, though I am thinking of taking both. I am sure you will both understand, if owing to chance or exigencies of work I am not able to do as I wish. This year I do not want to travel at all. I wish to put things here in order. I will go on tour next year if I am alive—alive in both senses. For isn't imprisonment also a kind of death? In English they call it 'civil death', that is, death in the eyes of law. Isn't that always there as my lot?

I reprimanded Bal, just as I reprimanded you. He wanted me to write, and so gets letters from me. You in your letter kept me free

[1] Joint Secretary, Harijan Sevak Sangh

from the obligation of replying and, therefore, I write less often to you. How often do I write to Devdas? I write according to the need of the other persons.

Do you know the meaning of your statement that my words leave you dumbfounded? It means that you feel yourself miles away from me. Is it your fault or mine that you could not recognize the love behind my harsh words? As a votary of ahimsa, I should believe it to be mine, but as a father I would say it was yours. How strange it is that I should have to weigh my words and restrain my language when speaking to you lest you feel offended?

From the beginning you have had a tendency to rudeness and bad manners. You have tried hard to overcome it and succeeded in a great measure, yet some traces are still left. There is nothing of that kind in this letter to me. But there was something of it on that day on the terrace. I had pacified myself of course. It is strange that Harilal should think you have lost your value in my eyes. I am a little hurt, too, for he knows very well that you mean much to me. For myself, I feel that I am tending you carefully like a flower. Your work has given me nothing but satisfaction. Your intelligence is impressed on your face. I have been trying to argue with Devdas that he is making some mistake. What does the letter also which I have written to Ramachandran prove? Let me assure you that you really mean a great deal to me. It is a matter of shame for both of us that you hesitate to come to me. There is no reason whatever for this.

Cardamom, oil or toothpaste, none of the three is necessary. The ashes of burnt cowdung, powdered fine like flour and mixed with salt, and a *neem* twig will keep the teeth very clean. Coconut oil is a perfect hair-oil. It is improved still further by the addition of a few drops of lime juice. Instead of cardamom, the *neem* leaf is a fine mouth-purifier and one that is used by the village people.

In your relations with the girl[1] whom you wish to marry, you will have to cultivate the virtues of Bharata. I hope that your marriage will provide an example of self-control.

I wish that you should feel no discontent whatever, not even about studies. If you can endure the hardships of life in this place, you will become a man. Even otherwise, however, you will surely grow up to be a successful man of the world. While living with me Prithuraj became lean and as soon as there was an abundance of money his weight went up to 135. This is a great lesson to me. Live with me in perfect cheerfulness. I would

[1] *Vide* also pp. 22-4.

rather bear your staying away from me than that you should languish with me.

Blessings from
BAPU

[PS.]

I have not revised the letter. If you do not understand any point in it, ask me again. If I have omitted anything, get me to write about it.

From a photostat of the Gujarati: C.W. 7296. Courtesy: Kantilal Gandhi

52. *LETTER TO VALLABHBHAI PATEL*

WARDHA,
May 5, 1935

BHAI VALLABHBHAI,

I got your wire. I will arrive there[1] on the 25th. Will it cause any inconvenience if I come on the 23rd? If I go to see Kamala in Bombay on the 22nd, I may perhaps arrive there on the 23rd morning. Let me know how long you intend to keep me there. Make my stay as short as possible.

Raja is weary beyond words. How can we blame him either? How can we press anybody who has lost all interest?[2] But to whom can Rajendrababu and you give your resignations? Those of you who remain should carry on as long as you can. If any party can take control of the Congress, it is welcome to do so.[3]

Jayaprakash has sent to Prabhavati a copy of the letter which he has written to you and asked her to show it to me. What is behind it? What could you have said to provoke it?

Athavale, who had come here, has left. He told me the same thing that he has written to you.

The plague must be under control now. Have you regained your strength?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 165

[1] Borsad

[2] C. Rajagopalachari retired temporarily from politics on May 11, 1935.

[3] In his letter dated May 2, the addressee had complained of the trouble he had to undergo as one after another the members were leaving the Congress.

53. LETTER TO NARANDAS GANDHI

May 5, 1935

CHI. NARANDAS,

Chi. Harilal is going back to Rajkot. He definitely intends to marry, provided he finds a suitable wife. I feel that if he marries, it will not be proper for me to let him stay with me. I may accept his marriage, but I can't welcome or like it. Still, I do wish that his marriage should be a happy one. I will have no objection, on the contrary I would like it, if he earns a living by engaging himself in one of our manifold activities. However, I can't recommend him to anyone. Harilal's wish is to continue to live in the small room you have provided. If you think it right, I will have no objection. But, it is for you to decide whether it is right or not, since I do not know anything about the situation there. Now you need not give him anything for monthly expenses, but give him up to Rs. 100 in a lump sum or in instalments as he may ask. Over and above that he will earn on his own. He is thinking of looking for some job or starting a business. I am in a fix. I liked his staying here. He did whatever work he could and was friendly with everybody. He says that his passion for drinks has completely died out. And I understand that he has no carnal passion left, apart from the desire to marry. I haven't been in quisitive about these things and didn't ask him any questions. He is still addicted to smoking and smokes three cigarettes a day with my permission. I believe that he has kept to the limit of three.

This is Harilal's story. Let us see how fate shapes his life now. I will be content even if the treasure I have got back is not lost again, and thank God for His mercy.

Mathew is quite ready to come on the terms[1] offered. Now he is asking for money from the Wardha Ashram so that he can pay his fare from that amount. I am writing to the Ashram to ascertain the position.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8441. Courtesy: Narandas Gandhi

[1] *Vide* p. 3.

54. *LETTER TO S. AMBUJAMMAL*

May 5, 1935

CHI. AMBUJAM[1],

I have your letter. Write to me about Father's health from time to time.

The rice you sent was very good. But it was slightly polished. Rice should not be polished at all.

Do by all means try to find a girl for Krishnaswami[2]. But why do you worry about it? Worry will not help you to get a girl for him. You will succeed only if you make efforts.

The *sloka* of the *[ekadash] vrat* is as follows:

> Non-violence, truth, non-stealing, *brahmacharya*, non-possession, body labour, control of the palate, fearlessness on all occasions, equal respect for all religions, swadeshi and *sparshabhavana*[3]—these eleven vows should be observed in a spirit of humility.[4]

Give the enclosed letter to Father.

Blessings from
BAPU

From the Hindi original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

[1] Daughter of S. Srinivasa Iyengar. She was the head of Vidyalaya Girls High School, Madras. The superscription in this and other letters to the addressee is in Devanagari.

[2] Addressee's son

[3] Refusal to treat anybody as untouchable

[4] The two Sanskrit verses of which this is a translation were composed by Vinoba Bhave and were recited during prayer in the Ashram.

55. *LETTER TO H. L. SHARMA*

May 5, 1935

CHI. SHARMA,

Yesterday I sent you a letter. I have now received the reply[1] regarding the steamer. It is on the back side of this. Isn't it all right?. . .[2] Travelling by cargo boat is in no way uncomfortable. I travelled[3] from Bombay to Ceylon in a cargo boat. I found it better, it provided more seclusion.

Blessings from
BAPU

[From Hindi]
Bapuki Chhayamen Mere Jivanke Solah Varsha, p. 158

56. *LETTER TO BALIBEHN M. ADALAJA*

May 6, 1935

CHI. BALI,

I didn't write that letter in anger. Harilal has not said anything improper to me. I wrote what I did on the basis of Manu's letter and asked the questions only for my information. If Harilal also takes interest in this matter, why need I bother myself? Rami's engagement also was arranged by Harilal and you. I had to make the arrangements for marriage because Harilal was not in his proper mind then. I can have no objection if Harilal and you arrange Manu's marriage. If I have to do that, she should be with me.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1542. Courtesy: Manubehn S. Mashruwala

[1] From G. D. Birla
[2] Omission as in the source
[3] In November 1927; *vide* Vol. XXXV.

57. LETTER TO G. D. BIRLA

WARDHA,
May 6, 1935

BHAI GHANSHYAMDAS,

I have your letters. It will be good if you can come by the 17th or 18th or, better still, 16th. On the 18th there is a meeting of the standing committee of the Hindi Sahitya Sammelan. I shall nevertheless find some time. On the 21st I am also scheduled to go to Bombay to see Kamala Nehru. She will travel by the same ship as you. The Asphalt Line steamer leaves from Calcutta. Does it sail direct to New York?

Blessings from
BAPU

[PS.]

Mirabehn's book on bees should be returned.

From the Hindi original: C.W. 8010. Courtesy: G. D. Birla

58. LETTER TO AVADHESH DUTT AVASTHI

May 7, 1935

CHI. AVADHESH,

Tulsidas himself has said that the Name of Rama is greater than Rama, meaning that Rama, who transcends the body, is formless and nameless and is greater than Rama in body. Rama was certainly the son of Dasharatha and the husband of Sita, but He is also the Purushottama of our imagination because the Unmanifest is not different from the Manifest. Everything is a manifestation of the Unmanifest. I don't insist on the name Rama, it might be Omkar or Krishna, or Ishwar.

I do get angry, but I feel angry with myself for it. Full conquest of anger is possible only through self-realization.

We should love even those who have the worst opinion of us. This is ahimsa, the rest is only ignorance.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3212

59. LETTER TO CHHAGANLAL JOSHI

WARDHA,
May 8 1935

CHI. CHHAGANLAL,

You favoured me with a letter after a long time. I did receive a complaint against you, but there was no necessity for me to write to you. If there is anything to write about after Jivanlal's arrival, I will write. You have not taken up public work to please or oblige anybody. Go on doing it as long as you can. Don't worry at all. We shall do afterwards whatever is necessary. I will not let you be humiliated. Keep yourself engrossed in your work. Don't make yourself unhappy unnecessarily.

I hope Rama[1] and the children are doing well.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5529

60. LETTER TO PARIKSHITLAL L. MAJMUDAR

May 8, 1935

BHAI PARIKSHITLAL,

I fully understand about Haribhai. I don't approve of giving him a single pice. It will be for his own good to leave him to fend for himself. If he sells off the land and comes away from that place, there will be no difficulty at all in helping him forward. To go on living near Sachin is as foolish as killing a buffalo for the sake of thong. Your duty is also to persuade him to come away from Sachin.[2]

I have carefully gone through your other letter regarding the expenses for Gujarat and I am thinking over the matter.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3959

[1] Addressee's wife
[2] *Vide* also p. 18.

61. LETTER TO UDAY PRASAD

May 8, 1935

BHAI UDAY PRASAD[1],

I remember your poems. I have not read them. Kishorelal and Kakasaheb said there was nothing much to read in them. Where am I to find fifteen minutes?

M. K. GANDHI

From a photostat of the Hindi: C.W. 9753

62. LETTER TO F. MARY BARR

WARDHA,
May 9, 1935

CHI. MARY,

Here is a letter from Dr. Tandy[2]. Her bill came to Rs.87. I have sent word to discharge it.

What about her proposal for you to go to Miraj? If you give yourself full rest and take proper nourishment, nothing more may be necessary. Do write to me fully please.

Love.

BAPU

[PS.]

Did I tell you Chhotelal had gone to Coimbatore to learn bee-keeping? I see that the money order has been sent to you. I am sorry. You have to send the money to Dr. Tandy.

From a photostat: G.N. 6040. Also C.W. 3372. Courtesy: F. Mary Barr

[1] Of Bodegaon in Madhya Pradesh

[2] She was treating the addressee.

63. LETTER TO NARANDAS GANDHI

May 9, 1935

CHI. NARANDAS,

Enclosed please find a letter from Bhagwanji[1]. Go to help him or send someone else. There is nothing great in going to nearby villages. Go and see him. He is a simple man and wants to do a lot. If he volunteers to devote some time to the school, you may accept his services. However, if your experience is to the contrary, then leave it.

A letter for Lilavati is enclosed. What is the news about Keshu?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8443. Courtesy: Narandas Gandhi

64. LETTER TO NARANDAS GANDHI

May 9, 1935

I got your letter regarding Titus. If the dairy at the Ashram cannot be retained, he may go.

BAPU

[PS.]

I shall have to write to Mathew again.

[From Gujarati]

Bapuna Patro–9: Shri Narandas Gandhine, Part II, p. 190. Also C.W. 8442. Courtesy: Narandas Gandhi

[1] Bhagwanji Anupchand Mehta, a lawyer of Rajkot

65. LETTER TO NARAHARI D. PARIKH

May 9, 1935

CHI. NARAHARI,

I got your letter. How can the Harijan Ashram be run without a cow? I think we should keep a cow and a bull in the Ashram and hand over the other cattle to the *pinjrapole*[1]. Think over what should be done about Bidaj. If it is at all possible do hand over the cattle to Ramjibhai without consulting me, but with the consent of the Trustees.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9078

66. LETTER TO KRISHNACHANDRA

May 9, 1935

CHI. KRISHNACHANDRA,

Your goal is self-realization. For that the *ekadash vrat*[2] that we ponder upon daily is essential. That is why there lies some difficulty in your way at present. Discharging of family debts has, to a certain extent, become obligatory for you. If it can be done easily it may be done. Even for this you need to observe the *pancha mahavrat*[3]. I hope that you will stick to them with a cheerful spirit.

You should suspend your studies for a year and concentrate on building up your health and refreshing your mind.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 4268

[1] Place for disabled and weak cattle

[2] *Vide* p. 38.

[3] Of non-violence, truth, non-stealing, *brahmacharya* and non-possession

67. *LETTER TO AMRITLAL V. THAKKAR*

WARDHA,
May 10, 1935

CHI. THAKKAR BAPA[1],

I read your letter to Chandrashankar. From which letter of mine did you draw that conclusion? You desire that the sum of Rs. 3,742-3-8 should be written off. If that is done *Harijan* will go bankrupt. Do you expect *Harijan* to make a gift of it to Kodambakam? So far as I remember, we had a discussion about the supplement too. At one time you were ready to offer monetary help so that *Harijan* might be continued. Do you wish now to put a burden upon it? You may certainly do so if and when it makes a profit and has some savings.

If you put *Harijan* to a loss of Rs. 4,000, it will have to be stopped. I, however, fully approve of your disinclination to write to anybody to enlist subscribers. People will subscribe to it if it has any worth. Otherwise let it die.

BAPU

From a photostat of the Gujarati: G.N. 1156

68. *INTERVIEW TO A MISSIONARY NURSE*[2]

[Before *May 11, 1935*]

[NURSE:] You have the reputation of never being angry. Is that true?

[GANDHIJI:] It is not that I do not get angry. I do not give vent to anger. I cultivate the quality of patience as angerlessness, and generally speaking I succeed. But I only control my anger when it comes. How I find it possible to control it would be a useless question, for it is a habit that everyone must cultivate and must succeed in forming by constant practice.

When did you come to experience this great love for the poor? Could you tell me the period or the occasion?

[1] General Secretary, Harijan Sevak Sangh

[2] This is extracted from Mahadev Desai's "Weekly Letter".

I have always had a love for the poor all my life and in abundance. I could cite illustration after illustration from my past life to show that it was something innate in me. I have never felt that there was any difference between the poor and me. I have always felt toward them as my own kith and kin.

Don't you have anything like antipathy for filth and dirt?

I have no antipathy against dirty people but I have a horror of dirt. I should not eat out of a dirty plate nor touch a dirty spoon or kerchief. But I believe in removing dirt to its proper place, where it ceases to be dirt.[1]

I do feel that whilst it is bad to encourage begging, I will not send away a beggar without offering him work and food. If he will not work, I should let him go without food. Those who are physically disabled like the halt and the maimed and the blind have got to be supported by the State. There is, however, a lot of fraud going on under cover of pretended blindness or even genuine blindness. So many blind have become rich because of ill-gotten gains. It would be a good thing if they were taken to an asylum, rather than to be exposed to this temptation.

Would you prevent missionaries coming to India in order to baptize?

Who am I to prevent them? If I had power and could legislate, I should certainly stop all proselytizing. It is the cause of much avoidable conflict between classes and unnecessary heart-burning among missionaries. But I should welcome people of any nationality if they came to serve here for the sake of service. In Hindu households the advent of a missionary has meant the disruption of the family coming in the wake of change of dress, manners, language, food and drink.

Is it not the old conception you are referring to? No such thing is now associated with proselytization.

The outward condition has perhaps changed but the inward mostly remains. Vilification of Hindu religion, though subdued, is there. If there was a radical change in the missionaries' outlook, would Murdoch'. books be allowed to be sold in mission depots? Are those books prohibited by missionary societies? There is nothing but vilification of Hinduism in those books. You talk of the conception being no longer there. Only the other day a mission-

[1] Here Mahadev Desai had explained that "the visitor next discussed the question of beggary".

ary descended on a famine area with money in his pocket, distributed it among the famine-stricken, converted them to his fold, took charge of their temple and demolished it. This is outrageous. The temple could not belong to the converted Hindus, and it could not belong to the Christian missionary. But this friend goes and gets it demolished at the hands of the very men who only a little while ago believed that God was there.

But, Mr. Gandhi, why do you object to proselytization as such? Is not there enough in the Bible to authorize us to invite people to a better way of life?

Oh yes, but it does not mean that they should be made members of the Church. If you interpret your texts in the way you seem to do, you straight away condemn a large part of humanity unless it believes as you do. If Jesus came to earth again, he would disown many things that are being done in the name of Christianity. It is not he who says "Lord, Lord" that is a Christian, but "He that doeth the will of the Lord" that is a true Christian. And cannot he who has not heard the name of Jesus Christ do the will of the Lord?

Harijan, 11-5-1935

69. *GROSS ILL-TREATMENT*

I was working in a *cheri* under the auspices of the Harijan Sevak Sangh for a period of about four months. A Harijan was expelled from the *cheri*, before I began Harijan work in the village, on account of his moral delinquencies. The said Harijan once returned to visit his son studying in our school. I allowed him to stop with me for the purpose. He was resting in the school shed on the particular night. In my absence, a party consisting of five persons belonging to the Harijan class who were the near relatives of the woman seduced, along with a few others of the so-called castemen, took him out and beat him severely for the old offence of seducing a married woman, and drove him out of the shed. Immediately I learnt of the incident, I approached the persons who had taken the law into their own hands and protested against the maltreatment and demanded the re-admission of the Harijan into the *cheri*. This was refused. Therefore, I have withdrawn myself from the village.

The foregoing is a much condensed summary of a long letter. I do not vouch for the accuracy of the statement. But if the facts are as stated, surely it was wrong altogether to beat the Harijan as he appears to have been beaten. If he had committed any

crime, he should have been prosecuted. But no one had any right to take the law into his own hands. The correspondent was right in retiring from the *cheri* which was not prepared to do simple justice. I hope that the matter was brought to the notice of the local Sangh and that the latter had tried to secure fair treatment for the Harijan concerned. The whole affair is one for careful investigation. I fear that such cases are frequent enough. It is up to Harijan sevaks on the one hand to afford protection to the injured and on the other to awaken their sense of morality where it is lacking. The offenders do not belong to any particular class. All sections are tarred with the same brush. Only those workers who have proved their worth and are above reproach will be able to create any impression at all on the delinquents.

Harijan, 11-5-1935

70. WELLS FOR HARIJANS

The Government of Bombay are to be congratulated upon their decision to build wells for Harijans in the Presidency of Bombay. The sum set apart is a trifle for the work to be done. As is well known, wells have been constructed for Harijans for years past in Gujarat by the late Anti-untouchability Board set up by the Congress, and since 1932 by the Harijan Sevak Sangh. The latter has an extensive programme of well-building for Harijans, and Sjt. Juthabhai, a quiet and great worker, has made up his mind to devote his attention to this noble humanitarian work. It is greatly to be desired that in this work there would be perfect co-ordination between the various agencies working towards the same end. If co-operative effort is not possible, there may be at least a division of labour and areas. Whatever is done, the end should be quick work, good work and cheapest cost. The last can be satisfied only if there is unskilled voluntary labour forthcoming either on the part of Harijan Hindus or *savarna* Hindus or both.

Harijan, 11-5-1935

71. VILLAGE WORKER'S QUESTIONS

A village worker writes:

1. I am working in a small village of a hundred houses. You have said that attention to sanitation and hygiene should precede medical relief. But what is a worker to do when a villager suffering from fever seeks aid? I have been hitherto advising them to use indigenous herbs obtainable in the village bazaar.
2. What is to be done with the night-soil during the rains?
3. Can night-soil be used for all crops?
4. What is the advantage of eating *gur*[1] in preference to sugar?

Where cases of fever, constipation or such common diseases come to village workers for help, they will certainly have to render such help as they can. Where one is certain of the diagnosis, there is no doubt that the village bazaar medicine is the cheapest and best. If one must stock drugs, castor oil, quinine and boiling water are the best medical agents. Castor oil may be locally procurable. The *senna* leaf may serve the same purpose. Quinine one should use sparingly. Every fever does not require quinine treatment. Nor does every fever yield to quinine. Most fevers will disappear after a fast or a semi-fast. Abstention from cereals, pulses and milk, and taking fruit juices or boiling raisin water, even boiling *gur* water with fresh lemon juice or tamarind, is a semi-fast. Boiling water is a most powerful medical agent. It may move the bowels, it will induce perspiration and therefore abate fever; it is the safest and cheapest disinfectant. In every case where it is required to be drunk, the water must be allowed to cool till it is fairly bearable to the skin. Boiling does not mean mere heating. The water begins to bubble and evaporate after it is on the boil.

Where the workers do not know for certain what to do, they must allow the local vaidya to have full sway. Where he is non-existent or unreliable and the workers know a philanthropic doctor nearby, they may invoke his assistance.

But they will find that the most effective way of dealing even with disease is to attend to sanitation. Let them remember that nature is the finest physician. They may be sure that nature is

[1] Jaggery

repairing what man has damaged. She appears to have become powerless when man continuously hampers her. Then she sends death—her last and peremptory agent to destroy what is beyond repair—and provides a fresh garment for the wearer. Sanitary and hygienic workers are therefore the best helpers of the best physician every person has, whether he knows it or not.

2. Even during the rains villagers should perform functions in places not trodden by man. Faeces must be buried. This is a most difficult question owing to the erroneous training of villagers. In Sindi village we are trying to persuade the villagers not to use the streets, to go to the adjoining fields and to throw dry clean earth on their own evacuations. After two months' continuous labour and co-operation of the municipal councillors and others, they have been good enough generally to cease to defile the streets. They go to the fields which their owners have been good enough to open for such use. But the villagers still obstinately refuse to throw earth on their own evacuations. 'Surely it is bhangi's work; it is sinful to look at faeces, more so to throw earth on them', they say. They have been taught to believe so. Workers have therefore not to write on a clean slate. They have to rub off what is drawn into the slate with steel points. But I know that if we have faith in our mission, if we have patience enough to persist in the work of daily morning scavenging and, above all, if we don't get irritated against the villagers, their prejudice will disappear as mist before the rays of the sun. Age-hardened ignorance cannot yield to a few months' object-lessons.

We are preparing for the rains in Sindi. Naturally the owners of fields must protect their crops. They cannot, therefore, allow free access to their fields as many do now. We have suggested to them that they should put up fences a few feet inside their boundaries, leaving the marks intact. The few feet they may leave will by the end of the season be richly-manured strips of their fields. A time is coming when owners of fields will invite people to use them. Every man constantly using a particular field leaves on it two rupees' worth of manure in a year, if Dr. Fowler's estimate may be accepted. The accuracy of the figure may be doubted. The fact that a field benefits by the deposit of night-soil in it is beyond doubt.

3. No one has suggested that night-soil may be administered to crops directly as manure. What is meant is that addition of night-soil to earth enriches it after a fixed time. Night-soil after being received into the earth has to undergo certain changes before the earth becomes fit for ploughing and cultivation. The

test is infallible. Open up the earth after a stated time where you have buried night-soil. If you find that it is all sweet earth and no smell, no trace of faeces, the soil is fit to receive the seed. I have used night-soil in this manner for all manner of crops for the past thirty years with the greatest benefit.

4. It is the universal testimony of experts that *gur* is more nutritious than sugar because it contains salts and vitamins which sugar does not contain. As whole-wheat meal is to fine flour, or unpolished rice to polished, so practically is *gur* to sugar.

Harijan, 11-5-1935

72. *LETTER TO T. PRAKASAM*

WARDHA,
May 11, 1935

MY DEAR PRAKASAM,

I have gone through your note. I believe in the system of barter. It can apply only to village communities. In its very nature it can work among small groups of men. The village movement [if it][1] succeeds, must result in villagers exchanging their goods. It won't spread by preaching but it will by practising it wherever possible.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 9245

73. *LETTER TO JAIRAMDAS DOULATRAM*

May 11, 1935

MY DEAR JERAMDAS,

What is this? What about Anand[2]? How are you getting on? Do you want me to resume payment to Anand? Do keep me informed of your doings.

Love.

BAPU

[PS.]

Malkani is here. Nothing serious about snake-bite.[3]

From the original: C.W. 9714. Courtesy: Jairamdas Doulatram

[1] Very faint in the source

[2] Anand T. Hingorani

[3] *Vide* also "Letter to Amritlal V. Thakkar", p. 53 and "Letter to Jamnalal Bajaj", p. 56.

74. LETTER TO S. AMBUJAMMAL

May 11, 1935

CHI. AMBUJAM,

You seem to be unnecessarily worrying about your boy's marriage. This is essentially a matter which you should let Father and Mother manage in the best manner they can. It is a difficult thing. But they seem to have got over every difficulty. You should avoid all anxiety.

Love.

BAPU

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

75. LETTER TO JAMNALAL BAJAJ

[May 11, 1935][1]

CHI. JAMNALAL,

I got your letters. Mahadev has gone to Borsad in response to Vallabhbhai's request. He will return in three or four days. Marybehn was very ill and was in the hospital at Itarsi. I have paid the bill of Rs. 87 for her. Maybe she has tuberculosis. The doctor at Itarsi says that she should be sent to Miraj. At present she is at Betul.

I may have to go to Borsad on the 24th. In any case I shall have to go to Bombay to see Kamala. I will, therefore, start from here on the 21st.

Kishorelal[2] and Gomati[3] arrived yesterday. Gomati had a little fever and has become weak.

The meeting of the Standing Committee of the Hindi Sahitya Sammelan is fixed here for the 18th.

Ramakrishna is getting on fairly well.

[1] In the source, the addressee had mentioned May 14 as the date of receipt of the letter. Kishorelal Mashruwala and his wife arrived in Wardha on May 10, 1935; *vide* also "Letter to Manilal and Sushila Gandhi", p. 56.

[2&3] Kishorelal Mashruwala and his wife

Om[1] seems to have become absorbed in her work.

Blessings from
BAPU

[PS.]

I suppose you know that we did not get one lakh for the Sammelan. Write to whomsoever you think worth writing to.

From a photostat of the Gujarati: G.N. 2968

76. LETTER TO AMRITLAL V. THAKKAR[2]

May 11, 1935

BHAI THAKKAR BAPA,

I have been prejudiced against S.[3] from the very beginning. This work hasn't seemed clean to me. It might not perhaps be proper to give anything, against the advice of Shukla and others, from the amount realized through the sale of the cattle. If, therefore, you have full faith in him, you may give him something from the money which is lying in my name.

I sent a wire yesterday regarding Malkani. I had to send another today.

He had gone to Nalvadi to see the work being done there. While returning from there, he was bit by something[4] in the darkness. He was accompanied by . . . and others. They lifted him up and laid him . . . . When some conveyance was available he was taken to hospital. An incision was made to let out blood. . . . The night passed fairly well. . . . He will have to remain in the hospital for two days at least. Even apart from this, I felt that it is not desirable that neither of you should be present in Delhi. Whatever has to be done on the basis of your observations during your visit. . . . What may have happened during your absence. . . .

It is essential that a plan should be drawn up. There is, of course . . . about one well. There must be many more like that. . . . Therefore, think over my suggestion. I told Malkani the same thing yesterday and then wired to you. If, however, you see any error in this reasoning, ask me.

[1] Uma, addressee's daughter

[2] The photostat copy of this letter in pencil is very faint and many words are illegible. This translation is based on a partial reconstruction of the letter, presumably from the original, attached to the photostat copy.

[3] The name has been omitted.

[4] It was a snake; *vide* "Letter to Jairamdas Doulatram", p. 51.

Regarding your reply to Chandrashankar I have sent you my views[1] yesterday.

BAPU

From a photostat of the Gujarati: S.N. 22765

77. LETTER TO KASIM ALI

May 11, 1935

BHAI KASIM ALI,

The enquiry I had instituted about *Shiva Bavani*[2] is continuing.

A reply from the Village Industries Association has been sent to you. There is no obstacle to anyone doing any work for the village industries but no salary is paid for it.

M. K. GANDHI

From a photostat of the Hindi: C.W. 9751

78. LETTER TO CHHAGANLAL JOSHI

WARDHA,
May 12, 1935

CHI. CHHAGANLAL,

I read your letters, the one to me and the other to Thakkar Bapa, and your article in *Roshani*[3]. I have also discussed the matter with Bhai Jivanlal[4]. Nanalal was present at the discussion. I didn't like your letter to Bapa and your article in *Roshani*.

I admit the necessity of the sphere of your work being defined. Your freedom should be respected. I think the present bitterness is purely the result of temperamental differences. I see no good coming out of your leaving the Sangh, nor from Jivanlal's leaving it. It should be a matter of shame for us that well-to-do and poor workers cannot work together. Bhai Jivanlal and you should bear up with each other. I don't think that you wish to do anything without consulting Bhai Jivanlal, nor do I find that the latter objects to discussing things with you. Today, therefore, I will content myself with this request that both of you should re-

[1] *Vide* p. 45.

[2] A poetical work by Bhushan praising the exploits of Shivaji

[3] Gujarati weekly published from Saurashtra at the time

[4] Jivanlal Motichand Shah, an industrialist of Calcutta, who rendered financial assistance to Gandhiji for khadi and Harijan activities

solve henceforth to work in harmony like blood-brothers. I have given the same advice to Bhai Jivanlal. I have also shown him this letter. I am sending a copy of it to Thakkar Bapa.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5530

79. LETTER TO S. AMBUJAMMAL

May 12, 1935

CHI. AMBUJAM,

I got your letter and Rs. 110. You should not worry about Krishna. There is no need for me to go to a hill-station. Moreover, there is so much work here that I cannot get out.

Ekadash vrat is a means of serving the country. That is why service to the nation is included in the *sloka*[1].

Take Father to a hill-station immediately.

Blessings from
BAPU

From the Hindi original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

80. LETTER TO AMRIT KAUR

WARDHA,
May 13, 1935

MY DEAR AMRIT,

I have shown your letters to C. F. A. He is not likely to be with you before 25th of the month. Ceresole[2] and Wilkinson[3] are coming here on 16th. They sail for Europe on 23rd.

I am having more envelopes and note-papers made of the two varieties you left. If you want any other you will please send me samples. I shall not send you more unless you order more. I shall stock them for you. You will pay for the packet sent when you come.

[1] *Vide* p. 38.

[2] Pierre Ceresole, Swiss engineer and president of the International Voluntary Service, who in response to C. F.Andrews's appeal, came to India in 1934 to do relief work in the earthquake-stricken Bihar

[3] Joe Wilkinson, who came at the instance of C. F. Andrews

I hope to send you a lot of slivers in a few days.
Love.

BAPU

From the original: C.W. 3532. Courtesy: Amrit Kaur. Also G.N. 6341

81. LETTER TO JAMNALAL BAJAJ

May 13, 1935

CHI. JAMNALAL,

I got your letter to Radhakrishna[1]. I am sure that there is no need for you to get involved in a matter like this. It seems to be almost settled. Your duty is to rest there and recover fully. Descending before June is out of the question. What has happened is certainly bad, but the matter is full of so many complications that it will do no good to intervene. It would be better to let events take their own course. We may give whatever advice we can from a distance.

I have already informed[2] you that I have not received anything from Indore. You may now write to anybody you wish.

I understand . . .'s[3] case. You must have received my letter to him.

The Standing Committee of the Hindi Sahitya Sammelan will meet here on the 18th. I have asked Radhakrishna to put up the members at his bungalow. Andrews is here. He has been put up at Maganwadi. Malkani, who was bitten by a snake is also here. He is better now because immediate treatment could be given.

Blessings from
BAPU

[PS.]

I must hear regularly from Madalasa.

From a photostat of the Gujarati: G.N. 2967

[1] Addressee's nephew
[2] *Vide* p. 53.
[3] The name has been omitted.

82. LETTER TO MANILAL AND SUSHILA GANDHI

May 13, 1935

CHI. MANILAL AND SUSHILA,

I got your letters. In the end the garment to be made from my yarn could not be ready in time. Some day it surely will be.

You can banish the disease from Phœnix in the same way that I did. It was banished merely through a change in diet and the crops raised in the fields. There were hardly any cases of malaria. At that time we never used to take milk.

It is for you to decide what changes you should make. Kishorelal, Gomati and Anasuya[1] arrived here three days ago. Anasuya will leave when her holidays are over. Kishorelal stood the journey well enough on the whole.

Ramdas is trying hard to settle down in Bombay. He also has joined a Press.

Harilal wants to marry again and that is why he has gone to Rajkot. He will try there and also look for some work. In other respects he seems all right.

Kanti[2] and Kanu[3] are here so far. Andrews arrived the day before yesterday. Devdas is in Delhi.

Blessings from
BAPU

[PS.]

Thakkar Bapa must have sent acknowledgment to Gokaldas Garach.

From a photostat of the Gujarati: G.N. 4837

[1] Harilal Gandhi's granddaughter
[2] Son of Harilal Gandhi
[3] Son of Narandas Gandhi

83. *LETTER TO MAHAVIR GIRI*

May 13, 1935

CHI. MAHAVIR,

May I treat your letter as a wedding invitation? I got the letters of Maitri[1], Durga[2] and Satyadevi[3] too. I don't have the time to reply to all separately. May Durga and her husband enjoy a long life. It is my wish and my blessing that they lead a simple life dedicated to service and bring credit to the Ashram. I hope Durga will not forget me after her marriage.

Maitri must get rid of her constipation. When is she to be married? Don't mind if there are no blood-relations. We should look upon all as our relations. The distinction between relations and others is wholly a product of the mind.

Satyadevi has had a good dig at me. She seems to be reminding me how I used to criticize her for her handwriting. I suppose she merely wants to tell me thereby that she has defeated me. I should like everybody to defeat me in a similar manner. May she be as pure of heart as she is intelligent.

Blessings from
BAPU

[PS.]

I shall be in Bombay on the 22nd. All of you will be able to see me for a minute or two there. I shall be leaving for Borsad the same night.

BAPU

From a photostat of the Gujarati: G.N. 6242

[1,2&3] Addressee's sisters

84. LETTER TO PREMABEHN KANTAK

May 13, 1935

CHI. PREMA,

I got your letter. This solution is possible. Father may hand over to me, on your account, the jewellery or the money realized from the sale.[1] This will mean that I would use the income from it every month for you. After your death the trustees of the Ashram will use it for the Ashram. This will cast no blemish on you. No doubt you live your life wholly depending on God. You may keep yourself aloof from any understanding that Father and I may arrive at. Isn't that also the arrangement for Mirabehn? One or two hundred pounds are received for her (annually) and are credited to the Ashram account. The expenditure on her is borne by the Ashram. My suggestion will relieve Father of his worry and leave you completely out.

I shall arrive there on the 22nd and leave for Borsad the same night. You will of course meet me in Bombay but you can also come to Borsad if you wish. In any case you are always welcome at Wardha.

Blessings from
BAPU

[PS.]

Has Kisan[2] become as strong as a horse? Sushi[3] seems quite . . .[4]

From a photostat of the Gujarati: G.N. 10372. Also C.W. 6811. Courtesy: Premabehn Kantak

[1] The addressee's father and grandfather wanted to sell the ornaments left by her mother and make a trust of the money so that she could have regular income in the form of interest on it. But the addressee wanted to give away all the money to Gandhiji.

[2] Kisan Ghumatkar

[3] Sushila Pai

[4] Illegible in the source

85. LETTER TO THAKUR PRASAD SHARMA

May 13, 1935

BHAI THAKUR PRASAD SHARMA,

Good relations cannot be brought about by concealing our faults. If both the parties jointly appoint an arbitrator, they need not go to the law-court. But if this is not possible I see nothing wrong in making an attempt to obtain justice through the courts. One cannot lay down a fixed principle in such matters. Every case is to be judged on its own merits.

M. K. GANDHI

SHRI THAKUR PRASAD
JALPA DEVI
BENARES CITY

From a photostat of the Hindi: G.N. 156. Also C.W. 9754. Courtesy: Bharat Kala Bhavan

86. LETTER TO SECRETARY, HINDI SAHITYA SAMMELAN

WARDHA,
May 14, 1935

DEAR SIR,

I have your letter. I have made no categorical statement that the Committee is absolved of responsibility. What I said was that, if Haribhau and Kotwal have told you that the total of one lakh is also inclusive of the amount meant for Indore University, your responsibility is over. But I do not want to enter into this discussion nor do I wish to inconvenience you. After all the responsibility has been taken up by Seth Jamnalalji and he can go by his own judgment. I see no fault in Tandonji having spoken and acted as he did. To prevent outside agitation was beyond my strength nor was I so inclined. It was impossible for me to act otherwise than I ultimately did.

Yours,
M. K. GANDHI

[From Hindi]

Panchven Putrako Bapuke Ashirvad, p. 375

87. LETTER TO RAMASWAMI IYENGAR

May 14, 1935

DEAR RAMASWAMI,

I wish your venture success. Take care that you do not leave what you have begun.

Yours,
M. K. GANDHI

From a copy: C.W. 9234. Courtesy: Ramaswami Iyengar

88. LETTER TO G. SITARAMA SASTRY

[May 14, 1935][1]

DEAR SITARAM SASTRIJI,

I approve of the proposal to invite an essay on the barter system. The prize does not seem to be attractive. Who should be the judges? They must be [men][2] with special [qualifi][3]cation. [I][4] cannot just now think [of][5] them.

Yours sincerely,
BAPU

SHRI G. SITARAMA SASTRY
VINAYA ASHRAM
GUNTUR DIST.
CHANDOLE P. O.

From the original: C. W. 9175. Courtesy: Government of Andhra Pradesh

[1] From the postmark
[2]to[5] The source is mutilated.

89. LETTER TO JAMNALAL BAJAJ

May 14, 1935

CHI. JAMNALAL,

I have to trouble you even there[1] regarding Indore. I do not think we shall receive anything from there. Please read the accompanying letter. I am also sending a copy of my reply[2]. I do not know anybody there. I have left everything to you. If nothing can be done even by you, we shall drop the matter. You need not worry about it. If you can do anything from there or write to anybody, you may do so. If that is not possible at present, then forget about it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2969

90. LETTER TO MOOLCHAND AGRAWAL

May 14, 1935

BHAI MOOLCHAND,

It is a mistaken notion that every wrong can be righted if it appears in the pages of *Harijan*. Great effort will be required to eliminate the evil custom of child-marriage.

Blessings from
BAPU

From a photostat of the Hindi: G. N. 756

[1] Bhowali
[2] *Vide* p. 60.

91. LETTER TO KRISHNACHANDRA

May 14, 1935

Non-violence, truth, non-stealing, *brahmacharya*, non-possession, body labour, control of the palate, fearlessness on all occasions, equal respect for all religions, swadeshi and *sparshabhavana* these eleven vows should be observed in a spirit of humility.

May *Gita* become your staff of life.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 4269; also S.G. 43

92. LETTER TO SAMIRMAL

May 14, 1935

BHAI SAMIRMAL,

How old are you and Shri Vayulal? Give me all details regarding yourselves such as health, education and whether you can pay your expenses. The work here is only manual.

M. K. GANDHI

SHRI SAMIRMAL
DAPHARIA
JAORA, MALWA

From a photostat of the Hindi: G.N. 1292

93. TELEGRAM TO RAMESHWARDAS PODDAR

WARDHA,
May 15, 1935

SETH RAMESHWARDAS
DHULIA

GANGA[1] DELIVERED DAUGHTER. BOTH WELL.

BAPU

From a photostat: G.N. 741

94. LETTER TO VALLABHBHAI PATEL

May 15, 1935

BHAI VALLABHBHAI,

I didn't like the joke about crows in Delhi. Such jokes don't benefit the people in any way. There is also no fight going on just now.

I had a letter from Amritlal[2]. I have replied and said that it would be proper if he expressed regret in his newspaper.

The rest you will know from Mahadev's letter. I am extremely busy these days. Andrews is here. Ceresole and Wilkinson arrived yesterday. Some others also are arriving. I shall barely get ready by the 21st to leave. I don't think it will be possible to bring Mahadev along with me.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro-2: Sardar Vallabhbhaine, p. 167

[1] Addressee's wife

[2] Amritlal Seth, editor of *Janmabhoomi*, a daily published from Bombay

95. LETTER TO AVADHESH DUTT AVASTHI

May 15, 1935

CHI. AVADHESH,

May our nation become and remain the greatest in respect of all moral values. Man's self-respect lies in uplifting himself and in doing this not fearing even death.

Why is anger necessary for protecting our self-respect and fighting wickedness? If I am told to rub my nose on the ground I may not be angry and yet refuse to comply and bear cheerfully whatever punishment is vouchsafed for my disobedience.

Dharma is that which uplifts the soul. We shall think that God is a name for Truth, God is identical with truth.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3217

96. LETTER TO F. MARY BARR

WARDHA,
May 16, 1935

CHI. MARY,

Your letter. Wherever you are you need complete rest. Why not take it before it becomes too late? Instead of Miraj, why not undergo examination in Bombay? You almost touch Bombay going to Miraj. But doing it in Bombay will serve the same purpose without any cost. There are most competent doctors in Bombay. Anyway you must be healed quickly.[1]

Love.

BAPU

From a photostat: G.N. 6041. Also C.W. 3370. Courtesy: F. Mary Barr

[1] *Vide* also "Letter to Jamnalal Bajaj", p. 52.

97. LETTER TO GLADYS OWEN

May 16, 1935

DEAR GLADYS,

I was [glad to read][1] your letter. It came into my hands today and just . . . after Pierre Ceresole arrived. I shared with him the portion regarding him. He was glad about it. He would certainly undertake . . . mission . . . way . . . before him.

We shall all be glad to . . . and welcome you with Muriel. C. F. Andrews . . . with me . . ..

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 6191

98. LETTER TO S. SATYAMURTI[2]

May 16, 1935

You are a tempter. I must not succumb. You will be all right without my blessings. As you have well said, you will succeed if you deserve success.

The Hindu, 20-5-1935

[1] The source is very faint and illegible at places.

[2] Satyamurti had asked Gandhiji for his blessings on his becoming president of the Tamil Nadu Provincial Congress Committee.

99. LETTER TO N. K. BOSE

May 16, 1935

DEAR NIRMALBABU,

I have been simply overworked. As soon as I finish revision I shall return the manuscript. You may certainly send it to *The Modern Review.*

Yours,
M. K. GANDHI

SHRI NIRMAL KUMAR BOSE
6/1A BRITISH INDIAN STREET
CALCUTTA

From a photostat: G.N. 10520

100. LETTER TO K. M. MUNSHI

May 16, 1935

BHAI MUNSHI,

I got your letter. You may remain there[1] but I would like you to build up good health. The Standing Committee is meeting on the 18th. Let me see what happens at the meeting. I was glad to receive Jijima's[2] good wishes. My respectful greetings to her.

Blessings from
BAPU

From Gujarati: C.W. 7573. Courtesy: K.M. Munshi

[1] Panchgani
[2] Addressee's mother

101. DISCUSSION WITH PIERRE CERESOLE AND JOE WILKINSON[1]

[May 16, 1935][2]

Ceresole proceeded to tell Gandhiji of some of the books he had recently read. There was *India in the Dark Wood* . . . wanting "the main framework of the dominant Hindu philosophy to be shattered". . . . Pierre Ceresole said he had turned from this book with relief to Frank Lonwood's book *Jesus Lord or Leader* where the author rejects the claim of Christianity as the final religion and pines for "a fuller and richer faith than we have yet reached and to believe that God, who has nowhere left Himself without witness, will use the highest institutions of other systems and of many races to enrich the thinking and worship of mankind." He sees definite gain in the abandonment of a special claim for the inspiration of the Bible, and classes himself among those "who humbly desire to follow Jesus as leader, though their view of truth will not allow them to worship him as Lord". Gandhiji said:

There is a swing in the pendulum, and I have a Christian friend telling me that the *Gita* shows him how to live the New Testament, and that many passages in the latter which used to be dark were intelligible to him through a study of the *Gita*.

And yet Ceresole feels that each one must find his solace from his own faith. He attended our prayer meetings regularly, morning and evening, but said one evening: "This repetition of one and the same thing over and over again jars on me. It may be the defect of my rationalist, mathematical temperament. But somehow I cannot like the repetition." . . .

GANDHIJI: But even in mathematics you have your recurring decimals.

PIERRE CERESOLE: But each recurs with a definite new fact.

G. Even so each repetition, or *japa* as it is called, has a new meaning, each repetition carries you nearer and nearer to God. This is a concrete fact, and I may tell you that you are here

[1] This is extracted from "Weekly Letter" by Mahadev Desai who had explained: "Pierre Ceresole and Joe Wilkinson . . . returning home after a strenuous time in Bihar earthquake-stricken districts, broke journey here at Wardha."

[2] From *Gandhi: 1915-1948—A Detailed Chronology*

talking to no theorist but to one who has experienced what he says every minute of his life, so much so that it is easier for the life to stop than for this incessant process to stop. It is a definite need of the soul.

P.G. I quite see it, but for the average man it becomes an empty formula.

G. I agree, but the best thing is liable to be abused. There is room for any amount of hypocrisy, but even hypocrisy is an ode to virtue. And I know that for ten thousand hypocrites you would find millions of simple souls who find their solace from it. It is like scaffolding quite essential to a building.

P.G. But, if I may carry the simile a little further, you agree that the scaffolding has to be removed when the building is complete?

G. Yes, it would be removed when this body is removed.

P.G. Why?

JOE WILKINSON: Because we are eternally building.

G. Because we are eternally striving after perfection. God alone is perfect, man is never perfect.

Harijan, 25-5-1935

102. LETTER TO R. B. GREGG

WARDHA,
May 17, 1935

MY DEAR GOVIND,

Of course I know that absence of letters does not mean decrease of love. I know what you are doing to spread the gospel of love. It must tax your energy to the full.

If America will take to an equivalent of khadi, it will be a great thing.

Andrews, Pierre Ceresole and Joe Wilkinson, the former's companion, are here just now. Andrews will be in India for some [months][1] with the Poet[2]. Ceresole leaves for Europe on 23rd.

The Village Industries work is going on.

H. L. Sharma is a nature-cure man. He wants to go to Battle Creek to perfect his knowledge. He wants to use it for purely humanitarian purposes. I am getting a scholarship for him.

[1] Very faint in the source
[2] Rabindranath Tagore

If he can earn his board and lodging by part-time work it will be a good thing. Have you any suggestion for him?

Love to you and Radha.

BAPU

From a photostat: G.N. 4666

103. LETTER TO AMRIT KAUR

May 17, 1935

MY DEAR AMRIT,

Your note-paper looks satin-like.

Dalip Singh's[1] letter is good.

We are a crowded family just now. C. F. A., Ceresole, Wilkinson, Malkani, Mrs. Malkani, their friend and son and two students—a good addition. And you will remember the scarcity of plates and bowls we have. But we manage and keep merry.

Yes, the heat here is trying.

The gum on your envelopes is from the bark of a tree in the garden. I shall see what can be done to the next lot.

Love.

BAPU

From the original: C.W. 3533. Courtesy: Amrit Kaur. Also G.N. 6342

104. FOR MUNICIPALITIES

The following appeal has been issued by Prof. Malkani, Joint Secretary, Harijan Sevak Sangh, to the municipalities.[2]

It is to be hoped that it will receive an effective response from the municipalities.

Harijan, 18-5-1935

[1] Addressee's brother

[2] The appeal is not reproduced here; it exhorted the municipalities to provide social amenities, such as housing facilities, better service conditions, provision for sick, casual and maternity leave, etc., to its sweepers and scavengers.

105. HARIJAN EDUCATION

The question of primary education is in many respects much more difficult than secondary and college education. And Harijan education is the most difficult of all. Be it in the crudest manner possible, a non-Harijan child receives some home culture. A Harijan child, being shunned by society, has none. Even when, therefore, all primary schools are open to Harijan children, as they must be sooner or later and in my opinion sooner rather than later, preliminary schools will be needed for Harijan children if they are not to labour under a perpetual handicap. This preliminary training can be discovered and tried in all the numerous Harijan schools conducted under the aegis of Harijan Sevak Sanghs scattered throughout India. That preliminary training should consist in teaching Harijan children manners, good speech and good conduct. A Harijan child sits anyhow; dresses anyhow; his eyes, ears, teeth, hair, nails, nose are often full of dirt; many never know what it is to have a wash. I remember what I did when in 1915 I picked up a Harijan boy at Tranquebar and took him with me to Kochrab where the Ashram was then situated. I had him shaved. He was then thoroughly washed and given a simple dhoti, vest and a cap. In a few minutes in appearance he became indistinguishable from any child from a cultured home. His head, eyes, ears, nose were thoroughly cleaned. His nails which had become repositories of dirt were pared and cleaned. His feet which were laden with dust were rubbed and cleaned out. Such a process has to be gone through every day, if need be, with Harijan children attending schools. Their lesson should begin for the first three months with teaching them cleanliness. They should be taught also how to eat properly, though as I write this sentence I recall what I had seen during the walking pilgrimage[1] in Orissa. Harijan boys and grown-ups, who were fed at some of the stages, ate with much better cleanliness than the others who soiled their fingers, scattered about the savings and left their plates in a messy condition. Harijans had no savings and their dishes were left thoroughly clean. Their fingers, whilst they were eating, were after every morsel taken licked clean. I know that all Harijan children do not eat so cleanly as the particular ones I have described.

[1] In 1934

If this preliminary training is to be given in all Harijan schools, pamphlets giving detailed instructions for teachers in their languages should be prepared and distributed and inspectors of schools be required during their inspection to examine teachers and pupils on this head and to send full reports of the progress made in this direction.

This programme involves care in the selection of teachers and the training of the present staff. But all this is well worth the attention, if the Sangh is to discharge its trust by the thousands of Harijan children that are brought under its care.

Harijan, 18-5-1935

106. LETTER TO NARANDAS GANDHI

May 18, 1935

CHI. NARANDAS,

What is the news about Dhiru[1]? Who meets his expenses? How is he progressing? When will he complete his study? Do you have what he gave in writing?

How is Harilal?

Everything has been settled about the school. Everybody agrees that your scheme is all right.

How is Purushottam[2]? Does Chorwad suit him?

Did I write to Jamna that I had written a letter to Vijaya?

Blessings from
BAPU

[PS.]

I shall be in Borsad from 23rd to 31st May.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8444. Courtesy: Narandas Gandhi

[1] Dhiru Gandhi, son of Vrajlal Gandhi, who was learning painting at Santiniketan

[2] Addressee's son

107. LETTER TO VALLABHBHAI PATEL

WARDHA,
May 18, 1935

BHAI VALLABHBHAI,

While Mahadev was there, I was too lazy to write to you. Then, owing to circumstances over which he had no control, he took two days to return. The result was that I could not write to you.

What you say about Mohanlal Pandya is quite right.[1] The memories of old days are quite vivid. But what will it avail to grieve? Co-workers come and go. You feel that they only go, don't come. Even if that be so, what does it matter? God doesn't disappear. It is because He is, that we are. Without Him, of what help could all others be to us? They would be so many bodies without souls. You should not, therefore, grieve over the passing of a co-worker. Our duty is to do the best that we can.

I won't be free before the 21st. I shall arrive in Bombay on the 22nd morning. The 20th is Monday. I must be here on the 21st. Most probably I shall be accompanied only by Ba. I will take along Mirabehn only if I cannot help it. If she insists on coming I shall be obliged to take her and may also bring one more person. For food, I will have goat's milk, *neem* leaves and any fruit available locally. Please don't get anything from Bombay. That is my diet here too. In place of lime-juice I take the juice of tamarind and in place of green vegetables crushed *neem* leaves. These days I also eat mangoes which grow in the orchard here. I have not as yet tasted Bombay mangoes this year. I will do that in Bombay. But positively not in Borsad.

I must leave Mahadev behind here. I will send him, if necessary, after I return here. The rest when we meet.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 168-9

[1] *Vide* also "Speech at inauguration of Bal Mandir, Nadiad", 31-5-1935.

108. LETTER TO BALVANTSINHA

May 18, 1935

CHI. BALVANTSINHA,

I have not a shadow of doubt that it is best for you to settle down in some village. You should live by your body labour and serve the villagers by thought, word and deed and to that end observe the eleven vows. A timepiece is not a necessity; but if you think it is, you can construct a device using sand or water. That would involve no expense whatsoever. Yes, you have my permission to visit me whenever you like, only remember that we have no money to waste on railway journeys.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1876

109. LETTER TO KUNVARJI K. PAREKH

May 19, 1935

CHI. KUNVARJI[1],

I got your letter. Here we didn't see anything to criticize in Harilal's behaviour. I shall be pained if your suspicion proves true. There is no question of handing over Manu to his care. I hope all of you are quite well there.

Ba and I shall be in Bombay on Wednesday. You can come. I will give you a few minutes.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9721

[1] Harilal Gandhi's son-in-law and Rami's husband

110. LETTER TO MANU GANDHI[1]

May 19, 1935

CHI. MANU,

I got your letter. I shall be in Bombay on Wednesday; also Ba. Do come.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9721

111. LETTER TO DAHYABHAI M. PATEL

WARDHA,
May 19, 1935

BHAI DAHYABHAI,

After reflecting over your letter of June [*sic*] 25, 1935 for so many days, I content myself with this reply. After I got it, a number of similar incidents have occurred at other places too. I am tired of writing about them. My writings may have had some effect, but nothing worth speaking about. In regard to these activities the local worker at each place must go on doing the best he can. He must of course keep me informed. We should realize our limitations. We are reformers and not policemen. Nor do we want to become policemen. A reformer brings about reforms by laying down his life for them, the policemen impose them by force. The same person cannot function both as a reformer and as policeman. Hence the rise of the State. Since, however, we are not with the State we can get but negligible help from it. We may accept it wherever we can do so without loss of self-respect.

Blessings from
BAPU

From the Gujarati: C.W. 2706. Courtesy: Dahyabhai M. Patel

[1] In the source, the letter is written on the back of "Letter to Kunwarji Parekh"; *vide* the preceding item.

112. LETTER TO SHALIGRAM VERMA

May 19, 1935

BHAI SHALIGRAM VERMA,

Whatever I said was wholly without prejudice. An argument was advanced and I reacted to it. There was no intention to cast any aspersion on anyone. I had already made it clear that the consultation I had was only informal. I had later on understood that it would not be proper to exclude the publishers from the office of the secretary. There is no reason for you to sever connection. I hope that you will give up the intention of resigning.

Yours,

M. K. GANDHI

From a photostat of the Hindi: G.N. 8219. Also C.W. 5634

113. LETTER TO H. L. SHARMA[1]

WARDHA,

May 20, 1935

CHI. SHARMA,

The order for your ticket has been received but it is more difficult about the passport. Everyone has to apply for it in person. So you might have to go to Delhi. Possibly the form is available with the magistrate in Khurja. I shall be able to write, if at all it should be necessary, after you have sent in your application. A visa from the American Consul at Calcutta will be required after the receipt of the passport. I expect to be able to obtain it for you. Now it is up to you to arrange for the passport.

The enclosed letters are to be returned. I leave tomorrow for Borsad, returing on June 2. My address from the 23rd to the 31st will be: Borsad, *via* Anand, B. B. & C. I. Rly.

Blessings from

BAPU

[From Hindi]

Bapuki Chhayamen Mere Jivanke Solah Varsha, pp. 160-1

[1] This was written at 3 a.m.; *vide* p. 80.

114. LETTER TO AMRIT KAUR

May 20, 1935

MY DEAR AMRIT,

I have not been able to write to you during the past five days. Guests have absorbed all my time.

Charlie's wire has just arrived. Not one of us had realized till I got your letter what a miraculous escape you had. You are destined to render greater service than you have already rendered. That to me is the reasonable meaning in God having kept you whole in spite of what looked so like a fatal accident. Let the accident make us all careful of every moment He spares us.

I am having slivers and note-paper made for you. They will be sent to you in due course.

I suppose you have known Puri for a long time. If you have found him trustworthy, he should be of great help to you. What is he doing there?

Does Shummy know the fruit-tree called *falsa*? The fruit is a berry, the size of a pea. Can he get for me the analysis of the pulp and the seed? What is its botanical name? I am trying to discover the food values of all these easily obtainable fruits and leaves. They seem to me to have immense possibilities. I would like Shummy to specialize in this branch of the work. He has access to specialists which few persons have.

Love to you three.

BAPU

From the original: C.W. 3534. Courtesy: Amrit Kaur. Also G.N. 6343

115. LETTER TO NARAHARI D. PARIKH

May 20, 1935

CHI. NARAHARI,

I got your letter. I have already written[1] to you and given you complete freedom whether or not to give a cow to Ramjibhai. Follow your own inclination in the matter. I attach no importance

[1] *Vide* p. 44.

to my wish. Where is the sense in my expressing a wish when it is you who are doing the work?

You may sell to Parnerkar[1] as many of the cattle as you think necessary. In other words, you have complete freedom in this matter. I assume that you will inform me of whatever you do.

How Vanu's[2] illness is being prolonged? I have to reach Borsad on the 23rd. And what a bother also that you have to go to Broach for Mani's[3] molar?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9079

116. LETTER TO VALLABHBHAI PATEL

May 20, 1935

BHAISHRI VALLABHBHAI,

I can't stop thinking about you. Kaka is here at present. I will leave everything to him and bring along Mahadev with me. What would be the use of sending him later, I kept asking myself, when you needed him just now? I, therefore, told Kaka and he agreed to shoulder the burden.

We will dicuss other things when we meet or after we reach Borsad. On Wednesday perhaps people will not leave us any free time for a talk.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, p. 169

[1] Yashvant Mahadev Parnerkar
[2] Vanamala Parikh, daughter of the addressee
[3] Manibehn Parikh, the addressee's wife

117. LETTER TO S. AMBUJAMMAL

May 20, 1935

CHI. AMBUJAM,

The sooner Father goes to a hill-station the better. Only the doctor can decide how long he should stay there. Let us all pray that he will get well soon.

It is good that Krishnaswami's marriage has been fixed. Let us hope that this alliance will bring happiness to both.

I still have the almonds. I am leaving tomorrow. I shall return on 2nd June.

The letters should be addressed: Borsad, *via* Anand, B. B. & C. I. Rly.

Blessings from
BAPU

From the Hindi original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

118. LETTER TO SAMIRMAL

May 20, 1935

BHAI SAMIRMAL,

You can both come after the 10th June having first informed me. I have not a single room to spare. People have to sleep in the verandah. Manual labour is the daily routine. If you do come you should bring with you, apart from the bedding, a *thali*, a *lota*, a bowl, a towel and so forth. No useless possessions should be brought. A box is superfluous.

M. K. GANDHI

From a photostat of the Hindi: G.N. 1291

119. LETTER TO H. L. SHARMA

May 20, 1935

CHI. SHARMA,

The accompanying letter[1] was written at 3 a.m. and yours arrived in the afternoon. The same mail brought the news that you had demanded Rs. 5,000 for giving evidence[2]. I gave no weight to it. And then I read your letter which contained quite a different account of the same affair. Why are you so disheartened? How was the judge disappointed? Why should you leave Khurja? What does it matter if people indulge in wild talk? . . .[3] I shall certainly print something if you fully explain about the joint policy, I do not understand as yet. You are well aware of my opposition to insurance. But what is the particular significance of joint insurance? There are often enough cases of poisoning among people insured. I do not see anything special about joint insurance.

Where do you have the boils? Mud treatment may be given up if it does not bring prompt relief.

Blessings from
BAPU

[PS.]

Nothing should be done rashly.

[From Hindi]

Bapuki Chhayamen Mere Jivanke Solah Varsha, p. 162

[1] *Vide* p. 76.

[2] In a case involving an insurance claim

[3] As in the source

120. *INTERVIEW TO A CHRISTIAN STUDENT*[1]

[On or before *May 21, 1935*][2]

GANDHIJI: Why, service which has not the slightest touch of self in it is itself the highest religion.

[STUDENT:] But one must be devoted to someone?

Yes, to Truth. I am devoted to none but Truth and I owe no discipline to anybody but Truth.

But how is one to get inspiration from this general idea?

That means to say that you want a God who has form. Truth is too impersonal for you. Well, idolatry is embedded in human nature. But you may if you like worship God as Truth, if not Truth as God. God is Truth, but God is many other things also. That is why I prefer to say Truth is God. But you need not go into what may sound like mystic lore; you may simply worship what you find to be the Truth, for Truth is known relatively. Only remember that Truth is not one of the many qualities that we name. It is the living embodiment of God, it is the only Life, and I identify Truth with fullest life, and that is how it becomes a concrete thing, for God is His whole Creation, the whole Existence, and service of all that exists. Truth is service of God.

But how should we Christian students go to the villagers? They might shun us because we are Christians.

You will tell them: 'We are Christians, but don't be alarmed, even as we are not alarmed because you are Hindus. We have no designs on you, as we know that you have no designs on us. We want you to be better Hindus, even as by reasons of our contact with you we know that we will be better Christians.' That is the way of approach. It is idle to talk of winning souls for God. Is God so helpless that He cannot win souls for Himself? Everyone's religion is a personal matter with himself. I cannot preach Hinduism, I can but practise it.

Harijan, 25-5-1935

[1] This is extracted from "Weekly Letter" by Mahadev Desai, who had explained: "A Christian student, who is now with us studying things and preparing to qualify himself for village work, asked Gandhiji whether there could be any service without religion."

[2] Gandhiji left Wardha on May 21, 1935 for Bombay, *en route* to Borsad.

121. TALK WITH JAIRAMDAS DOULATRAM

[On or before] *May* [*21*,][1] *1935*

This is Jawaharlal Nehru all over. He means nothing. He did not invite [a] discussion on my view of statute of Westminster. But his moods we know and must learn to tolerate cheerfully.

I have written to Anand. He is the author of his own grief. The best way to bring his father round is to forget him. It is also the best way to soothe and serve him. He must also firmly tell his mother that she must not grieve over the separation. She must not mind people's or rather society's talk. She may not listen to him but if after having given her that advice, she does persist in nursing her grief, Anand should not worry. As to Vidya, I do not believe in prolonging the existence of the body at any cost or without purpose. A lingering death is worse than a quick death brought about by disregarding or refusing the highly artificial aids that the so-called science has provided. I have written in that strain to Anand. Perhaps you too will be shocked over this last view on preservation of the body. But it is the view I have held and enforced for years. I enforced it in Mira's and Nanavati's cases when both bodies were said to be perishing.

From a microfilm. Courtesy: National Archives of India and Anand T. Hingorani

122. LETTER TO CHHAGANLAL JOSHI

WARDHA,
May 21, 1935

CHI. CHHAGANLAL,

You must have received the permission regarding wells. Wait and see what happens now. The fruits of patience are sweet. I had heard long ago that you did not get the permission. I had even forgotten about the matter. May it not be that God will throw me to that side one day so that we might meet?

[1] *Vide* footnote 2, p. 81.

I am not writing to Bhai Nanji[1] anything just now. I will see later if it becomes necessary.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5531

123. LETTER TO KRISHNACHANDRA

May 21, 1935

CHI. KRISHNACHANDRA,

May all your noble intentions fructify. I have owned you long since but only you or God knows how long you will continue thus.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 4271

124. DISCUSSION WITH PIERRE CERESOLE[2]

[May 21, 1935]

PIERRE CERESOLE: Could one lay down a rule of life for the wealthy?[3] That is to say, could one define how much belongs to the rich and how much does not belong to them?

GANDHIJI: Yes. Let the rich man take 5 per cent, or 10 per cent, or 15 per cent.

But not 85 per cent?

Ah! I was thinking of going up to 25 per cent! But not even an exploiter must think of taking 85 per cent!

That is where I disagree with the communist.[4] With me

[1] Nanji Kalidas Mehta of Porbandar

[2] This is extracted from Mahadev Desai's "Weekly Letter"; Desai had explained that the discussion took place in the train on way to Bombay. Ceresole was to return to Europe on May 23.

[3] Mahadev Desai had explained that "Pierre was reading a book in which the communist author had suggested that Gandhiji's sympathy for the poor was only 'a cover for his real sympathy for the rich'."

[4] Mahadev Desai had explained: "Ceresole's tangible difficulty was how long one should wait in order to carry conviction to the rich man."

the ultimate test is non-violence. We have always to remember that even we were one day in the same position as the wealthy man. It has not been an easy process with us and as we bore with ourselves, even so should we bear with others. Besides, I have no right to assume that I am right and he is wrong. I have to wait until I convert him to my point of view. In the meanwhile if he says, 'I am prepared to keep for myself 25 per cent and to give 75 per cent to charities', I close with the offer. For I know that 75 per cent voluntarily given is better than 100 per cent surrendered at the point of the bayonet, and by thus being satisfied with 75 per cent I render unto Cæsar the things that are Cæsar's. Non-violence must be the common factor between us.

You may argue that a man who surrenders by compulsion today will voluntarily accept the position tomorrow. That, to my mind, is a remote possibility on which I should not care to build much. What is certain is that if I use violence today, I shall be doubtless faced with greater violence. With non-violence as the rule, life will no doubt be a series of compromises. But it is better than an endless series of clashes.

How would you in a word describe the rich man's legitimate position?

That of a trustee. I know a number of friends who earn and spend for the poor and who do not regard themselves as anything but trustees of their wealth.

I too have a number of friends wealthy and poor. I do not possess wealth but accept money from my wealthy friends. How can I justify myself?

You will accept nothing for yourself personally. That is to say, you will not accept a cheque to go to Switzerland for a change but you will accept a lakh of rupees for wells for Harijans or for schools and hospitals for them. All self has got to be eliminated and the problem is simplified.

But what about my personal expense?

You have to act on the principle that a labourer is worthy of his hire. You must not hesitate to accept your minimum wage. Every one of us is doing the same thing. Bhansali's wage is just wheat flour and *neem* leaves. We cannot all be Bhansalis, but we can try to approximate to that life. Thus I will be satisfied with having my livelihood, but I must not ask a rich man to accommodate my son. My only concern is to keep my body and soul together so long as I serve the community.

But so long as I draw that allowance from him, is it not my duty to remind him continually of the unenviableness of his position and to tell him that he must cease to be owner of all that he does not need for his bare living?

Oh yes, that is your duty.

But there are wealthy and wealthy. There are some who may have made their pile from alcoholic traffic.

Yes, you will certainly draw a line. But whilst you will not accept money from a brewer, I do not know what will happen if you have made an appeal for funds. Will you tell the people that only those who have justly earned their money will pay? I would rather withdraw the appeal than expect any money on those terms. Who is to decide whether one is just or otherwise? And justice too is a relative term. If we will but ask ourselves, we will find that we have not been just all our lives. The *Gita* says in effect that everyone is tarred with the same brush; so rather than judge others, live in the world untouched or unaffected by it. Elimination of self is the secret.

Harijan, 1-6-1935

125. INTERVIEW TO "THE BOMBAY CHRONICLE"

[*May 22, 1935*][1]

GANDHIJI: That is quite right.[2] Now, have you got your questions ready? What is it you want me to tell?

REPRESENTATIVE: First and foremost I would like you to tell me something about the All-India Village Industries Association. What work has it been doing since it was started ten months ago?

G. The work of the Village Industries Association is going on steadily. There is nothing heroic to report. But not a moment is being wasted in the pursuit of the programme chalked out at the commencement. Though we are having all the difficulties that were anticipated and others which were not anticipated, I still

[1] According to the reporter, the interview took place in Calcutta Mail, which was nearing Bombay early in the morning.

[2] The source had reported: "Before the interview commenced, the representative told Gandhiji that he had been instructed not to put him any questions about politics."

swear by the original programme. I believe that on this earth there is no better instrument of progress than human flesh, and you cannot expect brilliant results if that flesh is weak, and is daily getting weaker, because of interior and exterior defects. We are, therefore, tackling the question of food and that of sanitation. And since charity begins at home, we are trying to reproduce at the centre conditions that we would like to see in use in every village of India.

Side by side with that we have selected a village nearest the centre for experiment. I would like the Press to realize the deep significance of the movement and give its intelligent support. By intelligent support I mean that important newspapers should have on their staff specialists who would regularly contribute instructive articles which the reader can profit by. You will see that in the programme which to the superficial observer appears dry, but in reality is highly interesting, there is no room for difference of opinion. All parties and persons must recognize the primary necessity of India's millions getting nourishing food or a "balanced diet", as Dr. Tilak calls it, and healthy surroundings. I think that both these things are possible in spite of our corroding poverty.

When informed that though it had been ten months since the Association was started little was known about the work done on behalf of the Association excepting, possibly, about the work at Wardha and Panvel, Gandhiji said that silent work was being done all over the country. The workers were finding out the depths to which the work could be carried on. There was nothing much to report in the papers, day to day or week to week. As workers of the right stamp were being found, the different questions were being tackled.

Asked whether it would not be necessary for him to undertake an all-India tour in the near future, with a view to widen the scope and work of the Association, Gandhiji said that he did not think that it was necessary just yet. He added:

Undertaking an all-India tour just now would be for tackling the extent instead of the depth. There was no doubt that such a tour would bring money, and I will be giving superficial instructions about the work, that too without knowing anything of the difficulties that face village workers.

Just now I am endeavouring to concentrate at the centre and the neighbouring village to give myself and co-workers first-hand instructions. Other workers in other centres are also carrying on work likewise. When we have taken the preliminary training then I will go on an all-India tour, if necessary. Remem-

ber this is a question of a kind of adult education on a mass scale. It cannot be given without previous preparation. I have said all that I have to say about the All-India Village Industries Association. That is all.

Our representative told Gandhiji that he would ask him one or two brief questions and not disturb him after that. Gandhiji was reminded about Dr. Tagore's message to him regarding village arts and the A. I. V. I. A. in which the Poet had said that the Central Museum that is to be started by the Association should not be restricted only to industries. The Poet had said: " . . . The economic life of a nation is not such an isolated fact as Mahatmaji imagines, and, today, side by side with economic poverty we are faced with cultural poverty which puts us to shame—shame that is in no way lessened when we consider what we once were. Our art treasures are today found in museums outside India, and our village artists are dying out. . . . Please tell Mahatmaji that art is not a luxury of the well-to-do. The poor man needs it as much and employs it as much in his cottage building, his pots, his floor-decorations, etc. If Mahatmaji's men go round collecting specimens of village industries, why can they not look for and collect specimens of various indigenous arts spread all over our land and waiting to be re-cherished . . ." Gandhiji said:

Every message coming from Dr. Tagore must receive respectful attention from me. I quite believe that we have got to take care of village arts and by his assistance we shall not neglect the arts. He would not let us neglect, even if we forgot our duties. He has lent the assistance of Sjt. Surendranath Kar who has already paid a preliminary visit and I have discussed the whole thing with Deenabandhu C. F. Andrews who will in turn discuss with Gurudev.[1]

Gandhiji was asked if he wanted Hindustani, the *Lingua Franca* of India, to be written both in Devanagari and Urdu scripts. Gandhiji replied:

Hindustani will naturally be written by the vast masses in Devanagari, but Mussalmans will for a long time to come—or, it may be for all time—insist on writing in Urdu script. Therefore, in the definition we have said that Hindustani is the language spoken by the people in the North and written either in Devanagari or Urdu script. My hope, however, is that when religious differences have sunk and religious unity is accentuated, and friendship of the heart established between Hindus and Mussalmans, Devanagari, as

[1] Here the source had reported: "By the time Gandhiji gave the above reply, the train had reached Kalyan and Ramdas Gandhi and others got into the compartment. . . ."

the most scientific script of all the scripts of the world, will receive its due, that is, universal recognition in India.

At this stage, Sjt. Mahadev Desai informed our representative that his time was up, and he should leave the seat he was occupying and Gandhiji observed that he would not have enough time to talk to his son if further questions were asked. The *Chronicle* representative said that he would leave his seat immediately after he had got a reply for his last and only question that he would put, adding:

"I know it is beyond the scope of my instructions to ask this question as it is definitely political." Gandhiji said:

Go ahead.

[R.] It was stated by Sjt. Bhulabhai Desai the other day that everyone should try to get back Gandhiji into the Congress and the politics. When are you coming back to the Congress? Gandhiji laughed and said:

If you have direct access to God, ask him when I am coming back to the Congress. I am saying this because I do not know it myself.[1]

The Bombay Chronicle, 23-5-1935

126. SPEECH AT PRAYER MEETING[2]

BOMBAY,
May 22, 1935

You will wonder why I consented to have a prayer meeting in Bombay, when even the existence of God is with many a matter of doubt. There are others who say: 'If God is seated in the heart of everyone, who shall pray to whom, who shall invoke whom?' I am not here to solve these intellectual puzzles. I can only say that ever since my childhood prayer has been my solace and my strength.

I am told that there is despair and depression everywhere, that there is disappointment all round as the gateway to jail is closed. People, I am told, do not know what to do. I do not know

[1] The reporter had concluded: "After the above question, our representative was asked to take his leave but before leaving his seat Gandhiji asked him to collect his 'commission' from the 'torchers', meaning the photographers! A certain amount (less than a rupee) was collected and handed over to Gandhiji."

[2] This is extracted from Mahadev Desai's "Weekly Letter". The meeting was held in the Congress House compound. Thousands of men and women were found seated on house-tops, balconies and terraces.

why, when there is the whole of the constructive programme of work to do. When the programme of jail-going was on, there was room for hypocrisy, compulsion, violence. The present constructive programme leaves no room for these. And it leaves no room for disappointment and despair. Nevertheless there are those who are struck with doubt and despair. For them there is the name of God. It is God's covenant that whoever goes to Him in weakness and helplessness, him He will make strong. 'When I am weak, then I am strong.' As the poet Surdas has sung, Rama is the strength of the weak. This strength is not to be obtained by taking up arms or by similar means. It is to be had by throwing oneself on His name. Rama is but a synonym of God. You may say God or Allah or whatever other name you like, but the moment you trust naught but Him, you are strong, all disappointment disappears. The hymn alludes to the story of the Lord of elephants who was in the jaws of a crocodile and who had been all but drowned in water. There was only the tip of his trunk left above water when he invoked God's name and he was saved. No doubt it is an allegory. But it conceals a truth. Over and over again in my life I have found it. Even in darkest despair, when there seems no helper and no comfort in the wide wide world, His name inspires us with strength and puts all doubts and despair to flight. The sky may be overcast today with clouds, but a fervent prayer to Him is enough to dispel them. It is because of prayer that I have known no disappointment. Though I have retired from the Congress, I have not closed my eyes or stopped my ears. I know all that is happening about me, and if anyone must give way to despair, it should be I. But I have known no despair. Why then should you give way to it? Let us pray that He may cleanse our hearts of pettinesses, meannesses and deceit, and He will surely answer our prayers. Many I know have always turned to that unfailing source of strength.

Swaraj is our birthright. No one can deprive us of it, unless we forfeit it ourselves. We have forfeited it and we have to win it back. Swaraj does not depend on jail-going. If it did, there are thousands of prisoners in jail today. It depends on everyone doing his or her own task. That task has been shown to you. Go to the villages, identify yourselves with villagers, befriend the untouchables, make Hindu-Muslim unity a concrete fact. Do not despair although there may be Hindu-Muslim riots in the country, but go ahead with the work before you and be sure that He will pull you through.

Harijan, 1-6-1935; also *The Bombay Chronicle*, 23-5-1935

127. LETTER TO MIRABEHN[1]

BORSAD,
May [23][2], 1935

CHI. MIRA,

We arrived here [at] 5.45. It is now 8.20 a.m. The weather is quite cool. A gentle wind is blowing. Anandi[3] and Bal[4] joined us at Bombay. So we are five. Bal has taken charge of me. There are many old faces here ready to anticipate my wants. So you need have no anxiety on my behalf. I am quite clear in my mind that it was well not to take you with me. But this is no precedent for the future. And in any case yours is to be the final voice.

I hope you are getting all you need in the shape of fruit. You must not hesitate to order what you want.

Love.

BAPU

From the original: C.W. 6302. Courtesy: Mirabehn. Also G.N. 9768

128. LETTER TO NARANDAS GANDHI

May 23, 1935

CHI. NARANDAS,

I got your letter today. I have sent you a wire asking you to send Keshu. I do not remember your having asked for my permission.

I did not at all like Harilal's idea about watches.[5] Dissuade him. If he goes in for it in spite of that, let him.

[1] In *Bapu's Letters to Mira*, Mirabehn explains: "On my return from Europe, I joined Bapu at Wardha Ashram. Not long after, Bapu took up residence at Maganwadi, where the Village Industries Association was then taking root. I had remained on there when Bapu wrote the . . . letter . . ."

[2] The source has "22" which is obviously a slip. Gandhiji reached Borsad on this date.

[3] Anandi Asar

[4] Bal Kalelkar

[5] Harilal Gandhi wanted to start business in watches; *vide* "Letter to Manilal and Sushila Gandhi", p. 98.

Mathew has grown impatient about coming. The Ashram does not owe him anything. If you feel inclined, we may send him railway fare for coming; I don't. If he is very eager to come, he will, I am writing to him and informing him that if he does not come in a few days, time he will not be taken up.

Titus has not gone on leave. He has left altogether. He was paid railway fare for the journey. I had agreed to keep him at Wardha, but he did not seem very eager. However, he will reply from Travancore. I have refused to give him a note of recommendation on anybody else.

For the present draw the amount for Tharparkar from the Ashram account. Afterwards if necessary I will pay it from some other account.

In my view Chimanlal[1] is spending too much. But since we have tolerated similar expenditure by others, we should tolerate it in his case too. To a certain extent the desire to recover and to live on clings in all of us. Each one fixes his own limit of expenditure. Chimanlal is satisfied merely with staying in Veraval and having Talwalkar's[2] injection. But we have spent over others much more than that. I, therefore, do not feel like imposing excessive restrictions on senior workers. We should be satisfied with whatever self-restraint he exercises. Do you have anything else to suggest in this matter?

I see that we shall not get interest.

It seems that giving money to Gajanan was a mistake. He had even given up study. The payment to Dhiru also should stop. He will have a copy of the agreement he gave in writing. It may be with Chhaganlal. Look into the matter.

Was my suggestion to Lilavati all right?

I am writing separately to Father[3].

Prema came and saw me. She handed over some of her jewellery. We couldn't have any talk. If you have preserved her last two letters, send them to Gomati to read. (She is at Wardha).

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8445. Courtesy: Narandas Gandhi

[1] Chimanlal N. Shah, a senior inmate of the Ashram
[2] Dr. Talwalkar of Ahmedabad
[3] Khushalchand Gandhi; *vide* the following item.

129. LETTER TO KHUSHALCHAND GANDHI

May 23, 1935

RESPECTED BROTHER,

Chi. Narandas informs me that, though you have read and reflected a great deal, all that seems to be of little help now and your mind has become weak. I am not surprised, for this happens to everybody. I must say, however, that I have cherished a different hope about you. For one whose mind has turned God-ward, there is no old age. The body becomes weak but in that it but follows its law. The mind need not become weak. It may go on rising till at last it merges in God. Isn't this the meaning of the verse:

> This is the state, O Partha, of the man who rests in Brahman; having attained to it, he is not deluded. He who abides in this state even at the hour of death passes into oneness with Brahman.[1]

Isn't the true *brahmi* state that which endures up to the end? What should a mind that has become weak do to attain such a state? The only reply is, constant repetition of the name. I, therefore, pray that you should make a firm resolution and, withdrawing your mind from everything, merely go on repeating, after taking the Lord's name, the following verse:

> I desire neither earthly kingdom nor paradise no, not even release from birth and death. I desire only release of the afflicted from misery.[2]

If you cannot do this, repetition of the name will suffice. If you fill your mind completely with strength and light, you will cease feeling old and feel young instead. If you still feel attachment to any being or object, I entreat you to shed it completely.

Humblest respects from
MOHANDAS

From a microfilm of the Gujarati: M.M.U./II

[1] *Bhagavad Gita*, II. 72; *vide* Vol. XXXII, p. 145.
[2] *Ashram Bhajanavali*, verse 10; *vide* Vol. XLIV, p. 389.

130. LETTER TO MADALASA BAJAJ

May 23, 1935

CHI. MADALASA,

It does not matter if your letters are long. I must know about everything. Tell Janakibehn[1] that she should not ride. If she has a fall, she will take time to recover. In your case, there is not the same fear. And is it not a common truth that 'one who rides may also fall'?

We must find a remedy for your boils. Do start eating salt, although I do not think that that has anything to do with the boils. Try *neem* leaves. I am also experimenting with them. Chew half a *tola* of leaves twice a day after meals. That will improve your appetite and purify your blood. Let me know about the result.

Blessings from
BAPU

[From Gujarati]
Panchven Putrako Bapuke Ashirvad, p. 317

131. LETTER TO KANTI AND KANU GANDHI

May 23, 1935

CHI. KANTI AND KANU,

Please understand that I was very eager to take you with me but I had to restrain my desire. I have no doubt that it is for the best. But there is no doubt, either, that you are wanting to accompany me. I hope everything is going on all right. Take as much interest in prayers as you can. Kanu must learn the chapters of the *Gita* by heart.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7297. Courtesy: Kantilal Gandhi

[1] Addressee's mother

132. LETTER TO BALVANTSINHA

May 23, 1935

CHI. BALVANTSINHA,

I was distressed to see you so upset on the 21st. But it was well that I learnt the extent of your weakness. You should now be calm in mind and understand yourself. Talk it over with Kishorelal and Kakasaheb.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1877

133. LETTER TO RAJKISHORI TYAGI

May 23, 1935

CHI. RAJKISHORI[1],

I was sorry I did not take you with me. But your good lay in my keeping you there. However, you will have opportunities of travelling with me in future. I hope you are happy.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 6636. Also C.W. 4284

134. LETTER TO AMTUSSALAAM

May 23, 1935

DEAR DAUGHTER,

I expect that you are in good spirits and that everything is progressing satisfactorily. Your weight must be increasing. You are not to worry about anything.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 326

[1] Daughter-in-law of Chand Tyagi

135. *SPEECHES AT BORSAD VILLAGE*[1]

[On or after *May 23, 1935*][2]

Rats and fleas spread the infection and experts say that these have got to be exterminated. But rats and fleas are messengers of God. God speaks to us through them. In villages where Nature has blessed you with the finest climate and the healthiest soil, as I can see with my own eyes, you have so infringed Nature's rules that plague seems to have come to stay. You may destroy some rats and fleas, but they have a knack of appearing again and again if you do not make your houses and surroundings inhospitable to them. A man like me wedded to non-violence would say rats and fleas have as much right to live as I, and there is no reason why I should not exterminate myself rather than that I exterminate them. But I cannot reach that pitch of non-violence in this lifetime, maybe in several lifetimes, nor perhaps can you. But you certainly can produce conditions where rats and fleas can never flourish. I want you to create those conditions. I want you to make the cleaning and scavenging campaign of these volunteers a permanent affair, and I want you to break up your floors, break up rat-nests and rat-burrows, and construct floors where rats cannot make their homes.[3]

A plague-infected man is worse than a plague-infected rat or fleas and unless you make your bodies proofs against infection you cannot abolish these epidemics. Nature has endowed us with enough capacity for the resistance of disease. It is we who, careless of her laws, have ruined that capacity. We have to regain it by healthy and hygienic ways of living and eating.

Harijan, 8-6-1935

[1] This is extracted from Mahadev Desai's "Weekly Letter". Without mentioning either the date or the place of the meeting or meetings, Mahadev Desai had merely reported that "Gandhiji addressed about ten meetings in these villages and in the course of his speeches asked the people not to go to sleep over the flight of the enemy but to take permanent measures for banishing him".

[2] Gandhiji reached Borsad on May 23.

[3] What follows was reported by Mahadev Desai as said by Gandhiji "in one of his speeches". Mahadev Desai had explained: "During his eight days' stay at Borsad, Gandhiji got Dr. Bhaskar to issue a series of leaflets on the elements of rat-proofing of houses and on the disease-proofing of human bodies."

136. LETTER TO F. MARY BARR

May 24, 1935

CHI. MARY,

I had a talk about you with Khurshed. Her whole house will be practically vacated. If therefore you would rather go to Miraj, do by all means go and that as early as you can. Of course there is no difficulty about your stay elsewhere in Bombay if you go simply for examination. You will do whatever is best for your health.

Love.

BAPU

From a photostat: G.N. 6042. Also C.W. 3371. Courtesy: F. Mary Barr

137. LETTER TO AGATHA HARRISON

WARDHA,[1]
May 24, 1935

MY DEAR AGATHA,

Whilst C. F. A. is here I need not write at all. But I must refer to your letter enclosing Carl Heath's letter to *Manchester Guardian*. The letter evokes no response because it takes no note of the truth as it is known here. The king there is, or maybe, above party strife. The King-Emperor is here identified with the services. He is the ruler through his Viceroy. The India Office laughs to see the paragraph which is so hopelessly out of touch with the reality. And why should the Government release prisoners who bear no affection either towards the Emperor as such or his Empire? I have never appreciated the agitation for the release of political prisoners. I have understood the Government's stubborn refusal. It is consistent. It is wrong only if the whole system is admitted to be wrong. O! for an ounce of facts.

Love.

BAPU

From a photostat: G.N. 1491

[1] Permanent address

138. LETTER TO AMRIT KAUR

May 24, 1935

MY DEAR AMRIT,

So you were not free from the effect of the accident even at the time you wrote, i.e.; the 20th instant. I hope you are now completely free.

I am glad you have established touch with the villagers. You should learn their domestic condition and know them as if they were members of the family. Their morals need not worry us just now for they know no better. They have not a guilty conscience. If therefore we establish contact with them it becomes easy and effective to ask them to give up some of their habits.

Heat is there but none too oppressive.

I am not writing to Charlie separately.

Love to you all there.

BAPU

From the original: C.W. 3535. Courtesy: Amrit Kaur. Also G.N. 6344

139. LETTER TO MIRABEHN

May 24, 1935

CHI. MIRA,

I had put in an *ateran*[1] myself. So there was no difficulty. There are plenty of winders here and slivers. Of foot-wipers too there is no dearth. So far as food is concerned, Bal goes and gets the goat milked and mangoes are plentiful. *Neem* trees are everywhere. So you need have no anxiety on my score.

I am glad you are having Raghavayya treated. It is good too that you are helping in the kitchen.

Kamala was quite well and cheerful.

Love.

BAPU

From the original: C.W. 6303. Courtesy: Mirabehn. Also G.N. 9769

[1] A wooden winder

140. LETTER TO JAMNALAL BAJAJ

May 24, 1935

CHI. JAMNALAL,

I got your letter. Do not let the Indore matter weigh on your mind. Do please go there after you come down.

You must be getting news about Gangadevi.

Everything is all right at Borsad.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2970

141. LETTER TO MANILAL AND SUSHILA GANDHI

May 24, 1935

CHI. MANILAL AND SUSHILA,

I came to Borsad yesterday in response to Sardar's wish. Ba and Mahadev have accompanied me. I will leave on the 31st to return to Wardha. Ba will most probably stay on in this part for about a month.

I was sorry to hear that your sugarcane crop had dried up. But that is the common lot of all farmers. In taking up farming one must make due allowance for such contingencies. Weren't golden crops worth crores ruined here this year because of frost?

Ba may feel upset for a while, but you should always give all news, good or bad, from that side. Only then can I guide you whenever necessary.

I liked your suggestion about Ramdas. I am sending your letter to him. He will not go there, but he can certainly take up the agency, to the profit of you both. I will advise him to do so.

Harilal is at present busy looking for a new wife. He wants to start business in watches.

Blessings from
BAPU

[PS.]

. . .[1] has not returned a pie of the money that he borrowed from Jamnalal. He swallowed the amount sent by Medh[2]. You must, therefore, send one pound every month.

From a photostat of the Gujarati: G.N. 4838

142. LETTER TO SHANTIKUMAR MORARJEE

May 24, 1935

CHI. SHANTIKUMAR,

I got your letter. May you live long and render great services —that is ever my hope and my blessing.

I hope Sumati[3] is keeping good health.

My *pranams* to Mother.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 4800. Courtesy: Shantikumar Morarjee

143. LETTER TO AVADHESH DUTT AVASTHI

May 24, 1935

CHI. AVADHESH,

Service to all living beings may be said to be the object of human life.

2. The observance of the eleven vows and avoidance of their opposites is essential.

3. Garuda, indeed, spoke in anger; but it does not mean that we, too, may get angry.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3215

[1] The name has been omitted.
[2] Surendra Medh
[3] Addressee's wife

144. DRAFT TELEGRAM TO SUPERINTENDENT, WANLESS SANATORIUM

[After *May 24, 1935*][1]

SUPERINTENDENT
WANLESS SANATORIUM
MIRAJ

MISS BARR PREVENTED START YESTERDAY OWING FEVER. REACHING THERE SATURDAY MORNING.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

145. WANTED ONE LAC RUPEES

The Central Board of the Harijan Sevak Sangh has already built many wells out of the fund that was placed at its disposal by Sheth Jugalkishore Birla. That fund is exhausted and there is still a need for building wells for Harijans. The orthodox opposition to the use by Harijans of common wells still continues in many places, and Harijans are obliged either to drink water out of cattle troughs or pay for water which people may for a consideration pour into their pots. Every additional well built is therefore undoubtedly a great comfort to Harijans, but it is also an increase in the wealth of the country. The Central Board of the Harijan Sevak Sangh has resolved to make an appeal for one lac of rupees for the purpose. Figures are being prepared for presentation to the public showing the wants of the different provinces. One lac is nothing in comparison to the need. But the Sangh has not the resources to spend large sums on well-construction. It is slow work requiring special skill. Not everyone can construct a well. And the work being scattered makes it very difficult to provide effective supervision. The policy of the Board is not to ask for what it cannot spend well and give a good account of to the public. I hope the modest appeal will receive prompt and adequate response.

Harijan, 25-5-1935

[1] From the reference to Mary Barr to whom Gandhiji had written on May 24; *vide* p. 96.

146. LETTER TO BHAGWANJI P. PANDYA

May 25, 1935

CHI. BHAGWANJI,

I had your very graphic letter. Take proper care of your health. Do not forget Vadaj.

Blessings from
BAPU

From the Gujarati original: C.W. 387. Courtesy: Bhagwanji P. Pandya

147. LETTER TO VINAYAKPRASAD PANDYA

May 25, 1935

BHAI SHRI VINAYAK,

Except for persuasion I see no way of making your brother-in-law give up tea and smoking. If the love of you all doesn't melt him, you should put up with his habits.

M. K. GANDHI

From a photostat of the Gujarati: G.N. 1367

148. LETTER TO ANNAPURNA

[AS AT] WARDHA,
May 25, 1935

CHI. ANNAPURNA,

Why did Father undertake a fast? What did he do during the fast? Did he suffer much? What does he eat now? How was the fast concluded? Write to me all the details after Satisbabu's[1] arrival. What does Vaidyanath do? What is the number of girls now? We should try to grow *devakapas*.

Blessings from
BAPU

SHRI ANNAPURNA KUMARI
C/o SHRI GOPABANDHU CHOWDHRY
P.O. BARI, DISTRICT CUTTACK

From a photostat of the Hindi: G.N. 2778

[1] Satis Chandra Das Gupta

149. LETTER TO BHAGWANJI P. PANDYA

BORSAD,
May 26, 1935

CHI. BHAGWANJI,

Your letter was put into my hands at 3.30 a.m., and after reading it I have immediately sat down to reply to it. Shedding tears will not help us to remove the hardships of Savli's women. It can be proved that the condition of the Harijan women of Savli is not as bad as you believe it to be. Your imagination can carry you too far. That faculty needs to be kept under control. This world is a sea of misery. If we keep thinking of it only we would get drowned in it. We should remember that God, who created this world and who rules it is just and, therefore, the sufferings that we imagine do not exist and that, on the balance, happiness reigns, that is, truth alone triumphs. Knowing this, we should keep our minds light. That will also help us in removing the sufferings. If, on the contrary, we magnify the sufferings, we would sink into *moha*[1] and become incapable of relieving them.

I will certainly inquire regarding Savli. But I will say one thing. It is surely a matter of satisfaction that whereas before the women earned nothing, through spinning they earn something now, however little it may be. They do have other income. A woman is but one member of a family. There are others, too, who earn. There are countless women in this country much poorer than they. Instead of shedding tears over their poverty, we should steel our hearts while thinking about it and devise measures to eradicate it.

Blessings from
BAPU

From the Gujarati original: C.W. 388. Courtesy: Bhagwanji P. Pandya

[1] Ignorant attachment

150. LETTER TO AMRIT KAUR

[As at] Wardha,
May 26, 1935

MY DEAR AMRIT,

I have now got your yarn. It is not bad. You should now learn to make properly-twisted strands. If you do not, the yarn becomes weak. I see you have sent a lot of razor blades, some of which are quite new. They make up for the postage spent on the yarn. Now you should collect a fair quantity before you send a parcel.

Did you get the packet of envelopes and note-paper? The expert has [not] yet commenced paper-making. I put him on to making note-paper, etc., out of the stock brought from Indore. When he does make paper you shall know.

Yes, I began about the market in Simla. I suggested your personally visiting it and studying the local vegetables and fruit and their quality from the health point of view and at the market knowing the poor who come from distant hills to sell their produce. You can also sell paper, khaddar and the like among those who will congregate in Simla.

I hope you have both already felt the effect of the mountain air.

Andrews should be here during the week.

Love.

Bapu

From the original: C.W. 3536. Courtesy: Amrit Kaur. Also G.N. 6345

151. LETTER TO N. R. MALKANI

May 26, 1935

MY DEAR MALKANI,

Your letter of 23rd April which Hariji[1] seems to have resented is none too courteous. It is professorial not secretarial (if there is such an adjective). A secretary is nothing if he is not pleasant

[1] H. N. Kunzru

even when he is saying unpleasant things which he has to say far more often than a professor.

I have written to Bapa to throw cold water on the fire lit by Hariji. I am also writing. And you may write a polite letter apologizing for any unconsciously discourteous language into using which you might have been betrayed.

Yours,
BAPU

[PS.]

Have you been sending the list of Pani Fund[1] donations?

From a photostat: G.N. 953

152. LETTER TO MIRABEHN

May 26, 1935

CHI. MIRA,

I am glad you are guiding Ganga Devi. She must not do any strenuous work just yet. I hope Raghavayya is better now. Sindi cleaning must not be omitted even for a day.[2] But at the same time you must have that silent walk up to the hill.

Sardar has arranged a very light programme for me.

Love.

BAPU

From the original: C.W. 6304. Courtesy: Mirabehn. Also G.N. 9770

[1] J. K. Pani Fund was started by the Harijan Sevak Sangh in June, 1933 for the improvement of water supply in Harijan colonies.

[2] Mirabehn explains: "The inhabitants of this village . . . used the sides of the roads . . . for easing themselves. I happened to mention this matter to Bapu and he immediately said: 'It is our duty to teach these people sanitation and if they won't listen . . . we should clean up . . ..' The villagers proved deaf . . . so Bapu told me to take bucket and shovel, and any volunteers . . . and daily go to clean . . .."

153. LETTER TO KANTI GANDHI

May 26, 1935

CHI. KANTI,

Your explanation is correct. I understand only this, that you have on the whole seen your good in staying with me. I don't think you are convinced that the way of life you have to follow in staying with me is true education. But I do believe that your decision has made you happy. I have no doubt at all that all will be well with you. I understand your programme. We shall think over it when I return there. If the ledger is completed, one job will be over. By all means take as much advantage of Kakasaheb's presence as you can.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7298. Courtesy: Kantilal Gandhi

154. LETTER TO PRABHAVATI

May 26, 1935

CHI. PRABHA,

I got your letter. I don't like your falling ill. The disease must be cured. Kamala told me that you had gone to see her. It was also good that you went and stayed with Jayaprakash for some time. If, similarly, the marriage also is settled, all your problems will have been solved. See that you don't fall ill before that. Eat *neem* leaves. Take hip-baths and go out for regular walks. I will leave Borsad on the 31st and reach Wardha on June 2. My weight is 104. My present food is milk, *neem* leaves and mango juice. Tamarind is not available just now. In place of it, I take the juice of lemons. My health is good. Only Ba and Mahadev are with me. Bal and Anandi joined from Bombay. Most probably Ba will stay on for a month. There are many girls at present with Gangabehn[1] in Bochasan.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3449

[1] Gangabehn Vaidya

155. LETTER TO MATHURADAS TRIKUMJI

May 26, 1935

You couldn't come to see me nor could I go to see Kapil[1]. I read your letter to Mahadev. It was good to hear that Kapil was all right again.

[From Gujarati]

Bapuni Prasadi, p. 158

156. LETTER TO AMTUSSALAAM

May 26, 1935

DEAR DAUGHTER,

Your letter. You did nothing wrong in coming to the station.[2] Why do you unnecessarily distress yourself? You did well in giving me all the news. Gangabehn[3], I hope, is cheerful. Rajkishori must have got my letter[4]. Do only as much as your health permits. I shall reach on the 2nd.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 327

[1] Addressee's son

[2] The addressee had gone to the Wardha railway station to see Gandhiji off when he left for Bombay a few days earlier.

[3] Wife of Rameshwardas Poddar of Dhulia

[4] *Vide* p. 94.

157. LETTER TO MIRABEHN

May 27, 1935

CHI. MIRA,

I have your two fine descriptive letters. They show how much you need these solitary walks for self-expression. You must have them more frequently if not daily. I am writing against mail time. 2 lb. of milk, two *tolas neem*, a big bowlful local mango juice and lemons is my staple here. The weather here is undoubtedly much cooler than there. We are only 15 miles from the sea.

Love.

BAPU

From the original: C.W. 6305. Courtesy: Mirabehn. Also G.N. 9771

158. LETTER TO KANU GANDHI

May 27, 1935

CHI. KANU,

I got your letter. I am glad that you are studying the *Gita* systematically. If you master the *Margopadeshika*[1] well, you will become proficient in grammar, and that will help you in learning the correct pronunciations and also aid your memory. If you use every minute well, you will learn a great deal. I hope you keep everything clean. What happened about the third quern that had arrived? What was done about cleaning the damaged parts? I hope the mangoes and other gifts which were received have also been entered in the register.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II

[1] Bhandarkar's manual of Sanskrit grammar for beginners

159. LETTER TO VAIKUNTHLAL L. MEHTA

BORSAD,
May 27, 1935

BHAI VAI[KUNTH][1],

Bhai [Ma]thu[ra]das Vasanji informs me that as you are unable to sign the Harijan Sevak Sangh pledge, you wish to resign. Is this true? I didn't believe it. The pledge is only a symbol of our mental attitude. How can we dispense with it? How can we ask anybody else to take a pledge which you cannot take? I believe that Bhai Mathuradas [has not understood you]. Write [to me] and explain the correct position. The Bombay branch of the Sangh must be placed on a sound footing.

BAPU

[PS.]

I will leave Borsad on the 31st.

From a photostat of the Gujarati: G.N. 1362

160. LETTER TO V. N. ABHYANKAR

May 27, 1935

BHAI VISHNU NARAYAN ABHYANKAR,

I have read your letter carefully. I congratulate you on the faith and firmness which you have put in the khadi work. That the Praja Mandal should buy mill carpet rather than khadi carpet is as painful as it is amazing. We who have faith in khadi should not, however, give up our faith.

Yours,
M. K. GANDHI

From a photostat of the Hindi: S.N. 12761

[1] The original is mutilated.

161. LETTER TO BALVANTSINHA

May 27, 1935

CHI. BALVANTSINHA,

If you do not see the fault, why should you be troubled? Even if a mahatma shows us our faults, we should neither be pained nor repent, so long as we do not see them for ourselves. I have not found you untruthful, only indiscreet. When you had to travel at public cost, there was no need to go. It is also debatable whether your coming from Delhi was in itself proper. The same is true about *rotis* and mangoes. All these things should not cause you distress. You should only try to understand and try to restrain yourself. More when we meet. I hope you have put to good use the 12 days that you got.

Blessings from
BAPU

[PS.]

I am returning your letter.

From a photostat of the Hindi: G.N. 1878

162. LETTER TO H. L. SHARMA

May 27, 1935

CHI. SHARMA,

I have your letter. I understand you have paid for the books for the present. I shall send you the money when the remaining books arrive. It is not necessary for you to pay for the books. Did the shop-keeper charge the printed price or did he allow some discount? You may continue reading whatever books are available now. In the mean time, let us see how the plans about America progress. You can certainly come and learn at Wardha. All this will depend upon plans regarding America. The letter to Dr. Kellogg does not mean that your departure depends upon his reply. If the passport was ready, I would certainly send you away on the 31st without waiting for Kellogg's reply. The position about the passport is as I explained[1]. We cannot move a single step without your application.

[1] *Vide* p. 76.

I am at Borsad. I shall leave on the 31st and reach Wardha on the 2nd June.

Blessings from
BAPU

[PS.]

How is your boil? What about the court judgment?

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 162 and 163

163. LETTER TO AMTUSSALAAM

May 27, 1935

DEAR DAUGHTER,

Though you forbade me to write I feel my letter will gladden you. I do have some leisure for writing. It is pleasing to learn that everything is proceeding smoothly there. I hope the Japanese monk is well.

Blessings from
BAPU

From a photostat of the Urdu: G.N. 328

164. SPEECH AT BORSAD[1]

May 27, 1935

It is a shame that plague should have been endemic here for four years. Borsad proper has only a population of 13,000, and the taluka has a population of 1,44,000 to deal with. It should not be impossible to abolish plague both from the town and the taluka. But you cannot do so with only six scavengers for the whole of the town. Unless you convert yourselves into Bhangis, unless all of you become voluntary scavengers, plague must come again, the Sardar's and his volunteers' efforts notwithstanding. In fact the voluntary relief work that has now come to an end adds considerably to your responsibility. Unless you follow up the work it will be wasted. I have in the past come to you to congratulate you on the pluck

[1] This is extracted from Mahadev Desai's "Weekly Letter".

with which you had fought during the civil disobedience movement and on your sufferings and sacrifice. But I have come to tell you today that it is not those who can fight the Government that can govern themselves, but those who can show themselves to be equal to calamities like this. Let me tell you that ever since I learnt the word 'swaraj', I have been interesting myself in work of this kind. Ever since 1893 when my public life began my principal interest has been this kind of constructive work. The fight with the Government came at a very late stage in life. But it may be said to be an edifice built on the sure foundation of solid constructive work done through several years. I have obeyed and respected every municipal and civic law to the best of my ability, and even the Government that has often imprisoned me knows my capacity for obedience. I learnt scavenging for the first time in South Africa, and have ever been laying the greatest stress on the fact that it is work of this kind that qualifies one for swaraj. You will not say that after you have won swaraj you can go to sleep, unmindful of these problems. Swaraj is not absence of rule. You will have to tackle all these problems successfully even after you have won swaraj. Remember that the man who made the call for civil disobedience is making the call for work of this essential character. Even constructive work like production of khadi and revival of village industries cannot be done unless you have made your bodies and your homes proof against disease, and therefore this sanitation work is the very foundation of all constructive work.

Harijan, 8-6-1935; also *The Bombay Chronical*, 28-5-1935

165. LETTER TO KANTI GANDHI

BORSAD,
May 28, 1935

CHI. KANTI,

I got your entertaining letter. Ravishankar[1] comes and sees me regularly. If the rule he has taught you has gone down the throat and sunk into your heart, you may rest assured that all your problems will be solved. Everything will happen when its turn comes. You will have Bal and everything else too. All feel hunger and thirst, but he who remains cheerful despite them enjoys true happiness.

[1] Ravishankar Vyas, popularly known as Ravishankar Maharaj

Anyone who has got a wooden flute like the one that Mirabehn has should please give it to Amtussalaam. I am trying to procure another.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7299. Courtesy: Kantilal Gandhi

166. LETTER TO NARANDAS GANDHI

May 28, 1935

CHI. NARANDAS,

Read the accompanying letter and give it to Harilal. Do you think there is anything in it?

Keshu has gone to Bombay. He wants something by way of scholarship. I have told Panditji[1] about Gajanan. He will have a talk with Gajanan. Go on giving[2] for the present.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8446. Courtesy: Narandas Gandhi

167. LETTER TO PREMABEHN KANTAK

Unrevised *May 28, 1935*

CHI. PREMA,

Why did you have to keep waiting for forty-five minutes? In any case, I didn't think you would run away. Since you were meeting me after a long time, I was eager to ask you a few questions and have a careful look at you. Of course you did well to go back to your place of work. But I was eager because on that day you had stayed on.

I am unable to say anything about Aurobindobabu. If a man with a flabby body cannot have pure wisdom, what can one say of one who is slim? I can only say that my path has borne fruit for me. Let us not make ourselves judges of the whole

[1] Narayan Moreshwar Khare

[2] *Vide* p. 91.

world. We should admit that among the two hundred persons living under his wing there are several whose lives have undergone a great transformation through his influence.

Everybody follows his own natural bent.

It is not quite correct to say that in the West they do not recognize the necessity of purity in private life, nor is it correct to say that here everybody recognizes it. We ourselves not only recognize it, but go further and believe that the actions prompted by a reason not purified inwardly will not endure, however attractive they may appear. Such actions cannot be judged from their immediate results. It is true, of course, that actions which have no connection with morality do not require inward purity. A dissolute carpenter will be able to make a right-angled table. But a person lacking in purity will not be able to eradicate untouchability or turn the people to the spinning-wheel, for both these tasks require qualities of the heart. In such activities calculations of time count for little. We should have no doubt at all that actions performed with sincere and truthful motives are bound to have certain results. If we do not have such faith, we shall never be able to adhere to moral principles.

God is beyond the reach of human thought. The God, therefore, whom we worship is a creation of our imagination. Nobody has seen the real God. If anybody has seen Him, he has not been able to describe Him. It is difficult to say which Form of Him is dearest to me. The Form, however, which I worship is known as Truth. He both has a manifest form and has none. He manifests Himself in innumerable ways. How can imperfect man see perfect truth?

I don't intend to write anything about the jewellery though I have already made a note of the point in my diary. The additional note which will appear after your letter will be for my information. Isn't that what you desire?

I will use the khadi when it is received.

Lilavati has arrived here from Rajkot. This time her health is excellent. She has gained weight, too, and seems to be quite happy.

I intend to leave on the 31st and reach Wardha on the 2nd.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10373

168. LETTER TO KRISHNADAS

[As AT WARDHA,]
May 29, 1935

MY DEAR KRISHNADAS,

I did not know that the illegal sessions were counted among the others. I think you should take the ruling from Rajendrababu[1] and act as he says. If they are counted as sessions, their chairmen undoubtedly become members of A.I.C.C. if they conform to the rule applicable to original members.

Shri Srinivasa Iyengar is not found in the list because I imagine he has not paid his subscription.

If the Congress has actually finished 50 years of its life, undoubtedly there should be celebrations on a grand scale. The programme requires careful thinking out. Confer on this with Rajenbabu.

Love.

BAPU

[PS.]

Sardar has seen this letter and he approves.

From a copy: A. I. C. C. File, 1931. Courtesy: Nehru Memorial Museum and Library

169. LETTER TO MIRABEHN

BORSAD,
May 29, 1935

CHI. MIRA,

From your description of the weather there, Borsad is heaven. The evenings and mornings are delightfully cool. Wardha must be a furnace day and night. Whatever it is, if all goes well you will find us there on 2nd June.

I am glad Janakiprasad joined the party of his own accord.

Amtussalaam has to be allowed to grow her own way. She is

[1] Then President of the Indian National Congress, to whom Gandhiji had sent a copy of this letter

a wonderful girl—a freak of nature. If she lives long, she is likely to become a first-class servant of humanity.

Love.

BAPU

From the original: C.W. 6306. Courtesy: Mirabehn. Also G.N. 9772

170. LETTER TO VITHAL L. PHADKE

May 29, 1935

CHI. MAMA,

I could read your letter only last night. I am camping tomorrow at Ras and at Nadiad on the 31st morning. From there we take the train for Ahmedabad at 9.22. At Ahmedabad I shall spend the day at Budhabhai's and at night take a train for Wardha. Thus we can meet only at Ahmedabad now. We are spending four hours at Kanjibhai's[1] in Surat. I shall expect Bhaskar[2] there.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3831

171. LETTER TO PURUSHOTTAMDAS THAKURDAS

May 29, 1935

BHAI PURUSHOTTAMDAS,

The Harijan Sevak Sangh has a big scheme for digging wells. It is planned to construct them with cement. Can we expect your help in obtaining it? Thakkar Bapa informs me that you had allowed 30 per cent in the Bihar Relief work. I assume that you will do whatever is possible in this instance. I was told in Borsad that you had called during the few hours I spent in Bombay. I was disappointed that we couldn't meet.

I hope you keep perfect health.

Vandemataram from
MOHANDAS

From Gujarati: Purushottamdas Thakurdas Papers. File No. 159/1935. Courtesy: Nehru Memorial Museum and Library

[1] Kanaiyalal Desai

[2] Dr. Bhaskar Patel

172. LETTER TO H. L. SHARMA

[*May 29, 1935*][1]

CHI. SHARMA,

What can I do? You cannot get a passport at Wardha. As far as I know, you will get it in Delhi only. You will have to apply to the magistrate. The Police Commissioner will make inquiries. So you have to get an application form and fill it. I was hoping that I could take out a passport for you but rules do not permit it. I too had to apply and attach a photograph and all this not at Simla but in Bombay. The only difference was that, since I had to attend the Round Table Conference, Simla had cleared the way for me. They will make many inquiries about you, as they do in all cases. This should not cause anything like fear. You will often have to come in contact with many such officials. More so in America. There are inquiries and verifications at every stage, so you must make a start.

It was a reliable person who wrote to me about the Rs. 5,000.[2] He does not want to disclose his name. It is the same firm. In this I can never be misted. Nor does that seem to be his intention. When he learnt that I was sending you to America, he wrote to caution me. I replied to say that there was no reason for me to be cautious. I have written to you as a matter of duty to let you know how people talk about you. This should not cause you any worry.

I understand about joint policy. I fear nothing can be done in this matter. My writing is not likely to deter anyone from taking out a policy. I would not bother about the effect, if writing becomes a duty. At present I do not feel called upon to write.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 164

[1] As in the source
[2] *Vide* p. 80.

173. LETTER TO KOTWAL

May 31, 1935

BHAI KOTWAL,

I got your letter. I have absolved nobody. I merely said that if Haribhau and you had misled the members of the Committee, they would be absolved from blame. But even though you might have misled them, how can those who accompanied you be absolved? As a matter of fact, therefore, nobody is absolved. Your atonement lies, first, in explaining to the people there what their dharma is, and, secondly, in refusing in future to assume any responsibility beyond your capacity. You have no gift for collecting money. Since you did not have money, you should not have involved yourself in money matters. Except this there is no other atonement. It will not matter if you can collect nothing. But even if you are offered contributions of a hundred or two hundred rupees, you may accept them. Drop by drop the lake fills.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3610

174. LETTER TO VIPIN D. PATEL

BORSAD,
May 31, 1935

CHI. BABA[1],

Manibehn says today is your birthday. What will you do on this day? Won't you do some act of service? If you wish to do so, then ask Manibehn what you can do. You will certainly be growing up. You must also become good.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–4: Manibehn Patelne, p.163

[1] Grandson of Vallabhbhai Patel

175. *SPEECH AT INAUGURATION OF VITHAL KANYA VIDYALAYA, NADIAD*

May 31, 1935

Today we have assembled for the opening of a girls' school. I have made a thorough study of child education. I could say the same thing about girls' education. But how can experts accept this? Today, even I cannot make that claim. In the prevailing state of affairs it is not easy to talk about girls' education. Everyone may well claim that he is capable of giving education to girls. I will however ask him whether he has imparted true education to his daughter or his wife. How can he who has not observed his dharma towards his wife, sister, mother or mother-in-law, set out to teach the daughters or sisters of others? They may well become B.A.s or M.A.s but I shall put them to the same test. I should like to know what kind of husbands and fathers those who write books on girls' education are.

You will tell me that although this school is to be opened as a memorial to Vithalbhai, I have not yet said anything about him. Why should we have a memorial to Vithalbhai in Nadiad? His services extended over a vast area. He brought credit to the office of the Mayor of the Bombay Corporation. Both in Bombay and Simla, he struggled for the nation's cause. There have always been differences of opinion between Vithalbhai and myself. Nevertheless the very same Vithalbhai sang my praises in America. The reason for this was that both of us had one thing in common—the zeal to live and die for the country. He did not keep a pie for himself. He bequeathed to the country whatever he had saved. When he was earning, he donated Rs. 40,000 the interest on which is still accumulating. Is it a child's play to build a memorial to such an individual? The ideal of education for girls is not that our girls become like dolls or beautiful dancers but good volunteers. As Patidars, you have thought of erecting this memorial. God alone knows whether he was a Patidar or not. When I first met him, I mistook him for a Muslim because of his *fez* and his beard. I did not even ask him, for it would not be in keeping with my habit. How can he who regards everyone as his brother ask about a person's caste or religion! If you want to ridicule Vithalbhai by calling him a Patidar, you may well

do so. Which of the Patidars' customs did he observe? Which circle of Patidars can absorb him? If you want to claim Vithalbhai and Vallabhbhai as your own, then be sure that you are doomed. If you regard the former as one of you, you will have to regard Dheds, Bhangis and Dharalas as your kinsfolk. He never distinguished between Bhangis and Patidars. If you want to build a memorial to him, you will have to make this institution such as would do credit not to Kheda but to India and you will have to produce women volunteers who will serve the country. If you run this institution with this ideal in view, it will be regarded as a real memorial to Vithalbhai.

It is not easy to do that. However, I have come here on your insistence and because of my blind love for you. How could I refuse to come to Kheda district and refuse to open a school when I have a fund of sacred memories of this district, where I went round on horseback and in bullock-carts, where I gathered a lot of dust by going on foot, where once I was on my death-bed and where volunteers like Fulchand cleaned my bed-pan? It is true that I was not very enthusiastic about performing this ceremony, for I have burnt my fingers once, but I agreed to do it as I hold the belief that faith moves mountains.

[From Gujarati]
Harijanbandhu, 9-6-1935

176. SPEECH AT INAUGURATION OF BAL MANDIR, NADIAD

May 31, 1935

I feel it is necessary to say two things before we begin our programme for the day. Today, on this occasion, I feel the absence of Fulchand[1] and Mohanlal Pandya[2]—the onion thief. I came into contact with both these persons when I was staying at the Nadiad orphanage in 1918 and that relationship lasted till they died. I have preserved in my memory many sweet recollections of both. I received a heart-rending letter from Sardar at the time of Mohanlal's death. Ordinarily, Sardar has a heart of steel, he can harden his heart to put up with any kind of suffering that befalls him. Nevertheless when I came across heart-rending phrases

[1] Fulchand Bapuji Shah died on April 19, 1934.
[2] Mohanlal Kameshvar Pandya died on May 18, 1934.

in his letter, I realized how much he must have felt at the loss of such a colleague. Not only this district, but the entire Gujarat feels his loss. These two workers embodied my ideal of silent volunteers. Both gave up their lives thinking of their own work.

I have visited the Bal Mandir which has been built in memory of Fulchand. It is natural that you should wish to have a memorial for Mohanlal as well. However, it is better if we do not beguile ourselves with such small memorials. If we wish to erect a permanent memorial, it cannot be done by spending money on buildings of brick and mortar. This does not mean that such memorials should not be built. Only we must understand what we intend through the memorial. We cannot sit by saying, now he is gone and where are we to find the like of him? We are bound to feel sorry at the loss of such workers but their loss should be made good. Just as at the death of a king his throne does not remain vacant and we say "the king is dead, long live the king", similarly the institution built by workers who are no longer alive should continue to function. And a successive line of workers belonging to these should continue. Both Fulchand and Mohanlal Pandya were institutions by themselves. What would happen to a person like myself if such institutions did not function? Or, in other words, no sooner a person who is prepared to face the gallows has departed, than another such person should be ready. I would, therefore, suggest that if we wish to perpetuate the memory of Fulchand and Mohanlal Pandya we may certainly erect buildings but before doing that our task should be to resolve to make all efforts to become like them. The poet Shakespeare has said: "The evil that men do lives after them, the good is oft interred with their bones." The poet has not expressed a universal truth in this but has reproached the world.

As a matter of fact, Nature does not store rubbish. It continues to give out its fragrance after burying or burning up filth. Similarly, we should bury any faults in our elders and departed leaders and preserve their virtues. The reason is that it is not the former but the latter which is our wealth. We are not guilty of any injustice to those like Mohanlal Pandya if we believe that we can excel them. Each one of us is born with his own faults. It is the dharma of every one of us to rid ourselves of these and to develop our virtues and preserve them. To the extent that the world has not been regularly practising this dharma, it has not done credit to its heritage.

This morning, I visited the Bal Mandir started in memory of Fulchand. I was informed by the persons who run it that the trans-

port charges for bringing the children to the school every day came to fifty rupees per month. I am acquainted with child education and the Montessori system. I have met[1] the learned Madam Montessori. I have not taken a single lesson from her and yet she has publicly awarded a certificate to me saying that I fully understand her system and have been practising it. This certificate was not by way of false flattery. For I had given a certificate to myself at the very outset. So, with full knowledge as to what child education is, I say that this expense of fifty rupees seems preposterous to me. Spending fifty rupees for making cripples of children is not the Montessori system. Those who blindly imitate in this country the way it is practised in Europe are fools. And how far will you carry out that imitation? Acording to that system, it is necessary to have a garden along with the school. In this school I did not find a garden. When I enquired about the distance of the school from the children's homes, I was informed that it would not be more than a mile. I would ask the parents and the teachers to save these fifty rupees. Teachers should set out early in the morning and bring the children to the school, leading them by the hand. You cannot perpetuate the memory of Fulchand by packing the children into a carriage and bringing them to the school. Fulchand was not the person to rest in a bed of flowers. He was as hard as steel. Hence I would tell the teachers to serve a notice on parents that they should accept your resignation if they cannot send their children on foot, but they should not compel you to make the children helpless. Only aged and helpless persons like Nanasaheb[2] go about in carriages. I would not do so. And if an old man of sixty-six does not sit in a carriage, why should you send children of two-and-a-half years in that manner?

[From Gujarati]

Harijanbandhu, 9-6-1935

[1] In 1931, when Gandhiji was visiting England for the second Round Table Conference; *Vide* Vol. XLVIII, p. 128.

[2] Gopaldas Vithaldas Desai

177. STATEMENT TO THE PRESS[1]

AHMEDABAD,
May 31, 1935

Ghaffar Khan is cheerful and happy, though considerably reduced. He looks weak. Our conversation throughout was about the members of his family.

The Bombay Chronicle, 1-6-1935

178. INTERVIEW TO THE PRESS

May 31, 1935

Answering several questions, Gandhiji said that plague was practically exterminated from Borsad. The conversation next turned to the village industries work. Asked as to why he selected Wardha as his headquarters Gandhiji said:

Because Wardha is in the centre of India, and it was in Wardha that I was able to get a rich piece of land with buildings and plenty of water, land worth over two lakhs. There are nearly 700 fruit trees on the land. I selected Wardha also because Sheth Jamnalal Bajaj was most anxious that the land which he had contemplated as donation for Maganlal Gandhi Memorial should be taken up by the All-India Village Industries Association. Lastly, Wardha is a half-village and half-town, and my own desire and that of my associates was that the headquarters should not be selected in any presidency town. There was an additional attraction of Vinoba and his band of workers already trained at the Wardha Ashram. These were sufficient inducements for all of us for selecting Wardha as headquarters.

Answering further questions, Gandhiji said that he did not propose to move out of Wardha as far as possible in order that the work might go on in his presence, as the conception was his. Moreover, it was advisable that all office-bearers of the Association should be in close touch with him and that he

[1] Gandhiji issued the statement after meeting Khan Abdul Ghaffar Khan in Sabarmati Jail in the afternoon.

might be available, whenever any of them wanted his guidance at Wardha. They met daily for one-and-a-half hours except on Mondays.

Asked as to whether it was a fact that he had left Gujarat because he was dissatisfied with her, Gandhiji said that that was altogether a wrong notice. [He said:]

It is not without considerable pain that I am just now physically cut off from Gujarat, though, in other respects, I am in constant touch with her work.

Replying to another question, Gandhiji said that he wished he could stay in Gujarat for the Village Industries work, but he was afraid that Gujarat was far too commercialized for doing spade-work with better prospects of success than elsewhere. Gandhiji was of opinion that villages in Gujarat were more touched by that commercial spirit than elsewhere.

The Bombay Chronicle, 1-6-1935

179. ANSWERS TO QUESTIONS[1]

May 31, 1935

What should be the attitude of a woman towards her family? To what extent can she maintain her individuality in the family?

There is not the slightest doubt that wives have all the rights which husbands enjoy. Their duties are different but their rights are the same. If a woman sets out in shirt and trousers with a gun in her hand, a man has no right to stop her. In such matters men and women enjoy equal rights. A husband cannot compel his wife to go to a cinema against her wishes or if she wishes to go out by herself, he cannot prevent her. In other words, in things which have to be done jointly—the greater the amount of co-operation and unanimity the better it is.

This co-operation is not a one-sided affair. It cannot be measured. The husband saying, 'I am your master, you are my property, you should do as I tell you' is the kind of thing that has no place in my ideology. Satyagraha is the final weapon against such attitude in husbands. A woman too can resort to it. It is both a single-edged and a double-edged sword. It can be used anywhere with success. The husband has no alternative but to give in before this strength of love. Although I am pointing out this

[1] The questions were asked by members of Jyoti Sangh, an institution for women's welfare.

path of love—of satyagraha—to the woman who wishes to assert her own personality before her husband, it is as the poet Pritam has said "the flame of the fire". She will have to walk in it and that too bare-footed, not with shoes on.

With reference to removing the economic dependence of women, Gandhiji said:

I can point out many ways of removing the economic dependence of women. The easiest way to this is for every woman to take up some form of work. It is not as if the educated women of today were independent. They are equally dependent. But this is a problem that concerns only the city women and high-caste women. I have travelled in villages and have seen numerous women enjoying economic independence. These women do more work than men. But women get less wages. Truly speaking, both men and women should get equal wages. That is women's right. It is only fair. If Jyoti Sangh could achieve this, one could say it had brought forth a new principle in the world.

Now we have to find out what our work should be. Of the crores of women, how many of you are going to become B.A.s and M.A.s? But let me inform you that crores of women in India enjoy economic freedom. I have to find out how many in Ahmedabad do so. It is difficult for the Jyoti Sangh to remove their financial dependence. For peasant women it is not so. We do not enjoy the right which they enjoy. It is the Brahmins and Banias who have to fight for the right of divorce. Other communities have long been enjoying this right. Hence, I ask you not to pity them unnecessarily. Only you city-dwellers are dependent.

All of us have to work in the way bricks are put together one upon another. You should work within the scope set for your work and bring credit to it. You can invite those who wish to take an active part in national and social activities. I bless you that you may succeed in your endeavours. But for this many women will have to become martyrs to this cause and become ascetics. This is no play and if it is that at all, it is like that of the tight-rope-walker who is able to keep himself straight like a stick only when he concentrates fully, keeps his eyes fixed on a particular point and is fully attuned to the tunes of the *shehnai* and the drum. You shall be able to achieve something only if you work with such concentration.

With reference to the duties of women, Gandhiji said:

The duty of a woman is to look after what in English is called the hearth and home. Man has never performed this

task. He has been content to build forts and ramparts for protection. Will he come forward to protect the home? And even if he does so, what sort of protection will he offer? Even in a home he will build fortresses and walls. He will make holes within these to fire bullets from and put glass and nails on walls. In the end, the children of the house will meet their death by climbing upon these. But we have to bring credit to the home. Hence it is my confirmed opinion that women should get a distinct kind of education. The two have separate spheres of activity and their training, therefore, should also be different. This does not imply that the work of the one is inferior while that of the other is superior; the spheres of the two are complementary.

[From Gujarati]
Gujarati, 16-6-1935

180. STRUGGLES OF A WORKER

I am conducting, with the co-operation of some comrades, an ashram; its object is to so train ourselves as to be transformed into ideal peasants, so that we may be able to completely identify ourselves with village people and village society, and thus be able to serve them by being actually of them. With this end in view, agriculture has been taken up as the chief means of support with spinning and weaving as supplementary . . .

While starting the ashram, it had been conceived that along with the working out of the ideal of ourselves living a self-supporting peasant life, we should also serve the villagers by doing Harijan work, by introducing spinning and in other possible ways. But we have been entirely disappointed in this respect, for we have not been as yet able to find a suitable locality for the ashram. In the locality wherein the ashram is at present situated the hamlets consist of one or two houses; and these hamlets are separated from one another by a distance of from half a mile to one mile.

Another thing that has seriously impeded the progress of the ashram is that I committed grave blunders, as I now find them to be, in the matter of diet. In what now seems to be a mere over-enthusiasm for the ideal of poverty, the standard of diet was kept very low. The ashram, for instance, did not even use vegetables regularly. . . . Milk and milk products were considered a luxury. . . . All this has seriously crippled the health of the inmates. The ashram started with twelve inmates; we are now only five. . . .

The ashram has up till now stuck to the ideal of maintaining itself by manual labour. . . .

Friends and sympathizers as well as critics set this our insistence on the Tolstoyan idea of bread labour in opposition to the ideal of

social service, and argue that the ashram has thus deprived society of the benefits of the many services that the ashram workers would have been otherwise in a position to render to it. How and when, if at all, can one be justified in compromising the principle of bread labour for the sake of rendering 'social service'? Is not, most often, the conflict between 'being' and 'doing' only apparent and superficial, while in truth, 'being' is 'doing' in the real sense?

. . . the board per head per month has been Rs. 3 and other expenses including clothing Re. 1 per head per month.

This is from a letter[1] addressed to Shri Kishorelal Mashruwala by a highly educated selfless worker. It depicts the struggles of a sincere worker and is likely to help all who are trying to lead a life of service.

The effort is noble. The writer and his co-workers do not hesitate to own and mend mistakes when they discover any.

I do not know how Shri Kishorelal has answered the queries put by his correspondent. I must try to answer them in order to help the general reader who is interested in the questions of the type that puzzle the writer of the letter.

There seems to be some confusion about the principle of bread labour. It is never opposed to social service. Intelligent bread labour is any day the highest form of social service. For what can be better than that a man should by his personal labour add to the useful wealth of the country? 'Being' *is* 'doing'.

The adjective 'intelligent' has been prefixed to 'labour' in order to show that labour to be social service must have that definite purpose behind it. Otherwise every labourer can be said to render social service. He does in a way, but what is meant here is something much more than that. A person who labours for the general good of all serves society and is worthy of his hire. Therefore, such bread labour is not different from social service. What the vast mass of mankind does for self or at best for family, a social servant does for general good. These seven members today find that they have hardly time left for service other than that of slaving for their daily bread. This need not be so if they were proficient in their work. In fact they are not. As field labourers, they are no match for the ordinary labourers. As artisans too they are novices. Every worker, thank God, now knows that with intelligent use of his tools a spinner can easily double his output in a given time. That means doubling the income from the wheel. This is true of most things. In agriculture, the field for development

[1] Only extracts are reproduced here.

with the same tools is so vast that unless Nature interferes, a farmer can by the use of his intelligence any day quadruple his income, working the same number of hours per day. This means that for the same amount of income he need not labour so much as he is now doing. These workers can, therefore, when they have acquired proficiency, earn their bread in much less time than they need now, and will have energy set free for special Harijan or other service. The problem becomes complicated for householders who have many calls on their purses, but a self-denying worker whose needs amount to Rs. 4 per month has any day ample time at his disposal for work beyond labour that would bring him Rs. 4 per month.

But will three rupees per month needed out of four for food give a person enough to feed himself? If Dr. Tilak's figure for Bombay, i.e., Rs. 5 per month, is good, Rs. 3 for village life is certainly good. And when I add my own experience to Dr. Tilak's prescription there is no difficulty. Dr. Tilak erases powdered milk from the village menu. But as he says there is no escape from milk. The inmates were wrong in eliminating milk from their dietary. It is true that millions get not a drop of milk. But they do not get many other things without which we dare not do if we are to live to serve. We must therefore take those bare necessaries which we have to strive every villager to produce for himself. Whole cereal, whether wheat, rice, *bajri*, *juwar* or the like, green edible leaves uncooked, milk, and any village fruit when in season such as mango, *amrood*, *jamun*, *ber*, etc., are indispensable for healthy life. The prince among edible leaves is perhaps *neem* leaves, to be had for the picking everywhere in India; and there are many edible grasses of which we have no knowledge. And tamarind fruit which is also obtainable everywhere is not to be despised. There is, however, a prejudice against tamarind which is difficult to understand. I have been using it liberally in the place of the expensive lemon with the greatest advantage. Diet reform is a limitless field of research, fraught with the greatest consequences for the world and more especially for the famishing millions of India. It means both health and wealth which according to Ruskin are one and the same thing. The members of the little ashram are right in thinking that they will do the greatest social service by living right all along the line. They will infect their surroundings whose limit may in course of time be the whole of India and then the universe. In this service the welfare of one is the welfare of all.

Harijan, 1-6-1935

181. LETTER TO NARANDAS GANDHI

BARODA,
June 1, 1935

CHI. NARANDAS,

Do you know anything about. . . .?[1] According to . . . ,[2] those women are completely dissolute. If there is the slightest truth in this report, I must know it. Afterwards we shall also have to consider whether . . .[3] should remain there. Please therefore guide me in this matter.

Help Harilal to find a suitable occupation. I have not been able to approve of his choice. I am in Baroda today, where I have come to see the Kanya Vidyalaya. Rasik[4] met me. He has secured very good marks indeed. Bal and Tansukh[5] also have fared equally well.

I shall return to Wardha on Monday.

Blessings from
BAPU

[PS.]

On reading Harilal's letter again, I see that you are prepared to persuade him to join the school. I would like that, if you can trust him to that extent. I have still not been able to have a talk with Keshu and have asked him to come to Wardha.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8448. Courtesy: Narandas Gandhi

[1], [2] & [3] The names have been omitted.
[4] Nephew of V. G. Desai
[5] Tansukh Bhatt

182. LETTER TO BEHRAMJI KHAMBHATTA

June 1, 1935

BHAI KHAMBHATTA,

I do get news about your illness from time to time. Please let me know how you are now. The Rajkumari has given me some news and that has increased my curiosity. You must get well. What treatment are you trying there? I hope your mind is perfectly clear irrespective of the state of your health.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 7556. Also C.W. 5031. Courtesy: Tehmina Khambhatta

183. LETTER TO AMRIT KAUR

BORSAD,
June 2, 1935

MY DEAR AMRIT,

I reach Wardha on 3rd instead of 2nd. I shall send you more note-paper and envelopes after reaching Wardha.

I hope there is no after-effect now left of the accident.

How about your slivers?

Yes, I know the Khambhattas very well indeed. They are both very good workers. I am eagerly looking forward to Charlie's letter about them. Please send me their address and have the enclosed delivered or posted to Khambhattas.

Mira says it is like a furnace in Wardha just now. It is much better comparatively in Borsad.

Love to you all.

BAPU

[PS.]

Tell Charlie, Khansaheb sends his love to him.

From the original: C. W. 3714. Courtesy: Amrit Kaur. Also G.N. 6870

184. LETTER TO AMRIT KAUR

WARDHA,
June 3, 1935

MY DEAR AMRIT,

On reaching here this morning I found your letter and samples.

I return Dr. Gopichand's letter.

If, contrary to Dr. G., you think that Puri has managed the abolition of octroi on khadi, you have to have the honour with him.

Pray do not go to the market at the sacrifice of health.

I shall hope to send you village-paper note-paper as per size sample, not the colour sample, at any rate not for some time to come.

Love to you all and a kiss to the little friend if she won't blush.

BAPU

[PS.]

Nothing yet from Charlie regarding Khambhatta.

From the original: C. W. 3715. Courtesy: Amrit Kaur. Also G. N. 6871

185. LETTER TO KAMALNAYAN BAJAJ

June 3, 1935

CHI. KAMAL,

1. Speak little.
2. Listen to everybody but always do what is right.
3. Keep an account of every minute and do punctually the work fixed for the hour.
4. Live like a poor man. Never be proud of wealth.
5. Keep an account of every pie.
6. Study attentively.
7. Similarly, do exercises regularly.
8. Eat moderately.
9. Keep a diary.

10. Cultivate strength of heart, which is far more precious than sharpness of the intellect. For that purpose, it is necessary to read the *Gita* and Tulsidas.

11. Read the *Bhajanavali*[1] daily. Pray daily both times.

12. Now that you are engaged, you are like an animal tied with a tether. Do not let your mind be drawn to any other woman.

13. It will be to your good if you write to me once every week and give an account of your work.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 2196

186. LETTER TO NARANDAS GANDHI

June 3, 1935

CHI. NARANDAS,

I got your letter. I have arrived only today. Ba has stayed over in Bochasan. Here it is hot as a furnace. They say it will remain like this for the whole month.

I have already written to you about Harilal. I would be happy if he lives under your care. Write to me about . . .[2]. Keshu[3] is here. Today is my Silence Day. I will, therefore, talk to him tomorrow. I have not forgotten about the trust-deed of the school, and will attend to it when I get time. I had a letter from Mathew from which it seems that he will be there in a few days' time. I wrote to him that he would be reimbursed the fare only after he reaches there and satisfies us with his work. I think I wrote to you about this too.

I hope Vijaya has now fully recovered.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8449. Courtesy: Narandas Gandhi

[1] *Vide* Vol. XLIV, pp. 386-465.
[2] The name has been omitted.
[3] Maganlal Gandhi's son

187. LETTER TO H. L. SHARMA

June 3, 1935

CHI. SHARMA,

Your letter. I am returning the copy of your application for passport.

Why did you not deduct from the money-order what was due to you? You may debit my account for books and other expenses and credit it, for the time being, with the amount saved on evidence. The account should be settled subsequently. I hope you know how to maintain such simple accounts.

Do whatever you consider proper about the Rs. 5,000. If someone does not disclose his name to you, you may presume that he is afraid. Were the boils cured by earth treatment or did you have to apply something else?

Blessings from
BAPU

[PS.]

It has been very hot here, too, for the last 24 hours. We had to halt at Bhusaval for four hours. But we did not go to the waiting-room. During the years 1915-17 I have had sufficient experience of third-class waiting-rooms.

BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 166

188. TELEGRAM TO C. F. ANDREWS

WARDHA,
June 4, 1935

ANDREWS
MANORVILLE
SIMLA

DELIGHTED KHAMBHATTA'S OPERATION. GIVE LOVE.

BAPU

From a photostat: G. N. 509. Also C. W. 5032. Courtesy: Tehmina Khambhatta

189. LETTER TO S. AMBUJAMMAL

June 4, 1935

CHI. AMBUJAM,

I returned yesterday to find your letter. I am glad you are all in the hills and that Father is making daily progress. I do hope you will be able to stay there at least for the whole month.

Yes, it is very hot here. They say it will remain like that for the whole of June.

Ba has gone to Bochasan, very cool comparatively.

My weight has just now become steady at 104 lb.

I shall gladly take Kamalabai, if she is anxious to come to me. Let her first write to me. And in any case she had better not come just now in this heat. The weather will be quite cool in July.

Love.

BAPU

From a photostat: C. W. 960. Courtesy: S. Ambujammal

190. LETTER TO SASTRI

June 4, 1935

MY DEAR SASTRI,

I am not quite sure that you are bound to report every theft in your house. Therefore, I would not report theft except under extraordinary circumstances. No prosecution generally, even if the thief is caught red-handed. The moral is you must have no valuables; if you have them, you must have your own guards day and night. You should cultivate friendship with your neighbours and kinship with servants. Women should avoid all ornaments including *mangalasutra*[1] if it is gold, silver, pearl or the like.

The foot-pounder is interesting experiment. But you must grind your paddy which is the cheapest.

Yours,

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] Literally, 'auspicious thread'; necklace worn by married woman

191. LETTER TO VALLABHBHAI PATEL

June 4, 1935

BHAI VALLABHBHAI,

I wished to write to you from Surat, but how could I possibly get time then to do so? Afterwards during the journey it was impossible to write, and yesterday I got no time. The return journey was a bit trying. We barely got sitting accommodation at Bhusaval. We had to spend the night sitting.

Take immediate treatment for your bowel complaint. As yet it is only worms and the condition can be cured without difficulty. Lose no time.

Kanuga[1] has sent some mangoes at your suggestion. I hope Mridula[2] sends them for Ghaffar Khan.

Blessings from
BAPU

SARDAR VALLABHBHAI PATEL
ABU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, p. 170

192. LETTER TO HEMPRABHA DAS GUPTA

June 4, 1935

CHI. HEMPRABHA,

I got your letter. I read what you have written to Shankerlal and Jerajani[3]. I have written to them. But I wish to write to you something else. We should act in this spirit, namely, we should not want something which others need. We have love, but never attachment, for khadi. Nor do we have the pride that we are the best workers. Therefore we should leave Borkamata if we cannot work there smoothly. Besides this, I have said another thing. We are no more traders. We seek the spread of khadi as a means of

[1] Dr. Balwantrai Kanuga, a medical practitioner of Ahmedabad
[2] Mridula Sarabhai
[3] Vithaldas Jerajani

self-help. The production of khadi for sale has not much significance. We cannot vindicate the message of khadi with the help of commercial khadi, and such khadi is bound to vanish.

In spite of this, I would say that you should follow your inclinations as long as you are not convinced of this truth. That is why I have written to Jerajani and Banker.

Blessings from
BAPU

[PS.]

Satisbabu had sent a long letter. Since I had nothing to say, I did not reply.

From a photostat of the Hindi: G. N. 1710

193. LETTER TO S. L. SOKHEY

WARDHA,
June 5, 1935

DEAR COL. SOKHEY[1],

As you may be aware, in company with Sardar Patel I visited several villages of Borsad Taluka and saw the houses in those villages specially with a view to test the possibility of effectively using calcid for the destruction of rats and fleas. I could see at a glance that such destruction was well-nigh impossible unless you hold that calcid pumped into brick houses with storeys which are not air-proof will reach every nook and corner and the burrows under floors. Nor is it possible to denude the houses of huge earthen or mud jars under and round which mice and rats take shelter. The only thing effective in these cases seems to me to make the floors of all houses rat-proof. This was the method devised successfully in South Africa when the plague made its first appearance there. The device was to tear open all cutcha floors without disturbing the super-structure and make them pucka and rat-proof. This was easily and cheaply done by a liberal use of stone or brick and cement. Dr. Bhasker Patel has [after] consultation with an experienced house contractor devised several cheap methods of floor renewal so as to make floors rat-proof. Leaflets have already been issued for the purpose. If you can approve of the method, it will receive additional impetus and might be perfected under your kind guidance.

[1] Director, Haffkine Institute, Bombay

If you have anything further to say on behalf of the use of calcid or to criticize the method adopted of making houses rat-proof you will please not hesitate to send your criticism freely. Both the Sardar and I would welcome any criticism or advice you may have to offer.

I may add that the agent for calcid who went to Borsad whilst I was there opined to Dr. Patel after visiting a few houses that the calcid treatment is not applicable to them. I discovered too that a judicious use of the special emulsion prepared by Dr. Bhasker Patel followed by sulphur fumigation had proved most effective for the destruction [of] fleas.

I must not omit to mention how grateful both Sardar and I were to you for showing us round the Institute with so much care.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

194. LETTER TO RUKMINI BAZAJ

June 5, 1935

CHI. RUKMINI[1],

Giriraj mentioned your name to me but I thought he was referring to some relation of Damodardas. I was surprised to read your letter received today. I didn't know at all that your health had deteriorated so badly. There was no letter from you and I concluded from that that both of you must be quite well. Get well there now. Write to me from time to time.

Keshu was with me till yesterday. He has gone to Bombay. He intends to learn car-repairing there. Navin[2] is here. He had met Radha[3] in Bombay. Ba has stayed back in Bochasan. Ramdas is in Bombay.

Blessings from
BAPU

SHRI RUKMINI DEVI BAZAJ
SHAKTI ASHRAM
P. O. RAJPUR, DEHRADUN

From Gujarati: C. W. 9711. Courtesy: Benarsilal Bazaj

[1] Maganlal Gandhi's daughter
[2] Vrajlal Gandhi's son
[3] Addressee's elder sister

195. LETTER TO PRABHAVATI

June 5, 1935

CHI. PRABHAVATI,

I got your letter. I am writing to Jayaprakash. Send on the letter to him. You have done your best. You should still go on writing to him. If he doesn't take care of his health, what can you do? When your one year is over, we shall certainly have to think about your future. It will probably be desirable then that you should stay with Jayaprakash. Cook for him and take care of his health. But it is too early to think about that just now. My weight has remained steady. It is extremely hot here.

See that your health is not affected there. It will indeed be good if you can go to Sitabadiyara for three or four days. It was indeed good that you went and stayed with Jayaprakash for a few days. Your leave has been sanctioned. Return on the next day after the wedding. Make the wedding as simple as possible.

The only newcomer here is Chitre. Amtussalaam will remain here for the present. She is working very hard. Devraj[1] has arrived.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3450

196. LET US PRAY

WARDHAGANJ
June 6, 1935[2]

When a man is down, he prays to God to lift him up. He is the Help of the helpless, says a Tamil proverb. The appalling disaster[3] in Quetta paralyses one. It baffles all attempt at reconstruction. The whole truth about the disaster will perhaps never be known. The dead cannot be recalled to life.

Human effort must be there always. Those who are left behind must have help. Such reconstruction as is possible will no

[1] Gandhiji's typist
[2] From *The Bombay Chronicle*, 7-6-1935
[3] Earthquake on May 31, 1935

doubt be undertaken. All this and much more along the same line can never be a substitute for prayer.

But why pray at all? Does not God, if there be One, know what has happened? Does He stand in need of prayer to enable Him to do His duty?

No, God needs no reminder. He is within everyone. Nothing happens without His permission. Our prayer is a heart search. It is a reminder to ourselves that we are helpless without His support. No effort is complete without prayer, without a definite recognition that the best human endeavour is of no effect if it has not God's blessing behind it. Prayer is a call to humility. It is a call to self-purification, to inward search.

I must repeat what I said at the time of the Bihar disaster[1]. There is a divine purpose behind every physical calamity. That perfected science will one day be able to tell us beforehand when earthquakes will occur, as it tells us today of eclipses, is quite possible. It will be another triumph of the human mind. But such triumphs even indefinitely multiplied can bring about no purification of self without which nothing is of any value.

Of course we will forget this latest calamity as we have forgotten the Bihar one. I ask those who appreciate the necessity of inward purification to join in the prayer that we may read the purpose of God behind such visitations, that they may humble us and prepare us to face our Maker whenever the call comes, and that we may be ever ready to share the sufferings of our fellows whoever they may be.

Harijan, 8-6-1935

197. LETTER TO N. R. MALKANI

June 6, 1935

MY DEAR MALKANI,

I had your letter in Borsad. Strange, Thakkar Bapa had complained before your letter and had seen me. He had a grievance against me. He thought that I had accepted your one-sided complaints. I told him my wire was independent of what you had said and that I had prejudged nothing. In any case you and I have to take things calmly. Thakkar Bapa means nothing even when he says a lot. It is the vent he needs for bottled up rage over things real or imaginary. My advice is: Think nothing

[1] Earthquake on January 15, 1934; *vide* Vol. LVII.

of what he says! And do as he wishes even when there is conflict of opinion. We must not let him be soured.

Do act as if he was still in office.

I hope your wound is completely healed.

Yours,
BAPU

From a photostat: G.N. 952

198. LETTER TO MANU GANDHI

June 6, 1935

CHI. MANU,

I have sent both your letters to Bhai[1]. His postcard to you was bad. I have written to him about it. This chapter is becoming more and more painful. It is good that you have shed your fear of Bhai.

You say that you wish to abide by my advice. Is it in all matters? If that is so, you should give up your idea of marrying in the Modh caste. I would certainly get you married in a good family where you would be completely happy. Your happiness would be the sole consideration in the selection I would make. Harilal has been writing to me frightful things. Personally, I should like you to be with me just now. I am inquiring about what Harilal has written to me. I need your help in that too. But I would like you to come only if you would like to stay with me. It is quite clear that if you have grown more fond of luxuries, I cannot satisfy your desires. Therefore do what will please you. Whatever you write to me, do so frankly. You are a free person.

Blessings from
BAPU

From Gujarati: C. W. 1543. Courtesy: Manubehn S. Mashruwala

[1] Harilal Gandhi, addressee's father

199. LETTER TO NARANDAS GANDHI

WARDHA,
June 6, 1935

CHI. NARANDAS,

Please go through the enclosed letters that I wrote to Harilal. I don't like to take your time in this matter, but I have no choice. I will soon end this chapter. Meanwhile you will have to put up with a little infliction.

I had a talk with Keshu. He must have come there by now. What do you intend to do with the workshop which he will be leaving? He is going to learn motor-car and radio repairing. I understand from him that he will secure some help in Bombay. I see that we shall have to bear the expenses of Santok[1] and Radha.

I forgot to ask Keshu whether the research which he has made so far would now become useless. Thus sometimes important matters are left out when I have to finish our discussion in a short time. Please have me clarify the points which I may have left unclear.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8451. Courtesy: Narandas Gandhi

200. LETTER TO PUPILS OF VITHAL L. PHADKE

June 6, 1935

PUPILS OF MAMASAHEB,

I cannot reply to you without knowing your names and addresses. One should never write an anonymous letter. Who taught you to write such a letter?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3832

[1] Widow of Maganlal Gandhi

201. LETTER TO NARMADABEHN RANA

June 6, 1935

CHI. NARMADA,

I doubt now whether you have really understood me. I wrote to Shambhushankar what I saw with no other aim but that of your own good. Be good and humble.

Blessings from
BAPU

From Gujarati: C.W. 2779. Courtesy: Ramnarayan N. Pathak

202. LETTER TO KRISHNACHANDRA

June 6, 1935

CHI. KRISHNACHANDRA,

I have your letter. If I find the letter about *neem*, I shall send it. *Neem* never causes heat. Even people who are taking a fast eat *neem*. But I wish you to take as much milk as you can. Cow's milk is the best. Give up all worry. I have already said that you should spend this one year of abstention from studies with me here. Come whenever you like.

Blessings from
BAPU

From a photostat of the Hindi: G. N. 4272

203. DRAFT TELEGRAM TO JAIRAMDAS DOULATRAM[1]

[On or after *June 6, 1935*][2]

JAIRAMDAS DOULATRAM
MARKET ROAD
HYDERABAD

TELL PUBLIC AGITATION PREMATURE. PRIVATE APPROACH SHOULD BE MADE LOCAL AND HIGHER AUTHORITIES. ASCERTAIN REASONS CONTEMPLATED BURNING. MUST REALIZE HELPLESSNESS.

GANDHI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

204. LETTER TO C. F. ANDREWS

WARDHA,
June 7, 1935

MY DEAR CHARLIE,

No letter from you means no anxiety complex. For if there was any even the presence of Rajkumari as the medium of communication between us would not have prevented you from writing.

Here is a copy of my correspondence with the Viceroy. It is purely for your information, not for any action thereon. Things

[1] & [2] This was in reply to a joint telegram received on June 6 from the addressee and J. B. Kripalani. It was dated June 4 and read: "Public relief Quetta impossible. Military authorities disallow entry men. Jamshed Mehta and even title-holders refused permission though prepared own arrangements and not draw on local resources. Much life property could have been saved. Possible danger epidemics avoided if adequate labour imported and public offers co-operation accepted. Whole population including injured being evacuated. Rumours rife about abandoning excavated and burning city with petrol. All 20,000 lying under assumed dead after only three days. Public feel even now life property can be saved if immediate public co-operation Sind Punjab India accepted. Public meetings Sind condemn attitude authorities. Public sent wires Secretary, Viceroy. Possible help see healthy refugees being given by public bodies various stations Sind [*sic*]."

will take their own course. The most probable thing is that they will allow nobody to go there.[1]

I hope your book[2] is making good progress and that you are keeping well.

Love.

BAPU

From a photostat: G. N. 986

205. LETTER TO AMRIT KAUR

June 7, 1935

MY DEAR AMRIT,

I see why your body wears itself out. You insist on doing everything thoroughly. Of course it is the right thing for any seeker. But there is no warrant for any seeker taking over more than he or she can well manage. I wonder whether I was right in letting you come into my movements. God will take care of you. You *must* cut down the social functions of Simla even though it may involve some seeming sacrifice of the good you might do to the movements you may be in. No movement designed for the multitude will suffer by your conserving your time and energy by cutting down many social functions.

Now for khadi. All Punjab shops are not run at a loss. The Simla one has always been. Management is no doubt defective. But the people in Simla look down upon khadi and there is a class that is afraid to wear it. The wearers become marked men. Your idea of having a swadeshi mart on the Mall is attractive but its execution is risky. However good swadeshi articles may be, they must suffer in comparison. And I doubt the utility of aiming at gaudiness. I differentiate between art and gaudiness. What one sees in fashionable shop windows is by no means all art. To produce things of real beauty and hope to put them side by side with the showy things of the Mall in Simla is an expensive ambition which we had better suppress at least for this season. Do what you can with the shop as it is. Convert it into something better. Let there be swadeshi articles in it. Arrange it after

[1] After the earthquake, Martial Law was imposed in Quetta and nobody was allowed to enter the town; *vide* also the preceding item and pp. 152 and 158.

[2] *India and Britain*

your taste and gain experience before you take expensive quarters. We must have this as one of the topics of discussion when you come down in July or August—the earlier the better.

You will read what I have felt and done about the Quetta disaster.[1] You will read my letter[2] to Charlie. He should know that one swallow does not make a summer. He will have to trace me in Orissa or some such place when I take up walking again. Meantime I accept 12 miles on the hills as a fair beginning.

I am waiting for the analysis of *falsa*.[3]

Note-paper and envelopes are nearly ready. Some slivers are also ready. I want to put together a fair lot. I hope to give you the cost price of everything, at the time of sending the articles. I have kept no account of what has been already sent to you of paper or slivers. Nor need you worry about these.

Love.

BAPU

From the original: C. W. 3537. Courtesy: Amrit Kaur. Also G. N. 6346

206. LETTER TO NARANDAS GANDHI

June 7, 1935

CHI. NARANDAS,

Enclosed are two letters. Read them carefully. Both of you brothers sit together, think over the matter and let me have your view. I am completely at my wit's end. If . . .[4] has fallen with . . . [5], that is enough for me. I would regard it as most dreadful. . . .[6] does level such a charge. Does he have any proof for it? You have no option but to dirty your hands with this filth.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8452. Courtesy: Narandas Gandhi

[1] *Vide* pp. 137-8.
[2] *Vide* the preceding item.
[3] From Shumsher Singh; *vide* pp. 77.
[4],[5]&[6] The names have been omitted.

207. LETTER TO PURUSHOTTAMDAS THAKURDAS

June 7, 1935

BHAI PURUSHOTTAMDAS,

I understand what you say. I only want to know what is possible under the present circumstances. What should we do to bring about the adoption of a monetary policy that would be in the interest of the country? I leave aside the argument that we should go on doing our best. Doing one's best is not enough when a cloud is actually threatening. How much do you think the efforts of the people of Quetta must have availed against the recent earthquake there? According to me, a political earthquake is going on in the country just now and we seem helpless against it. I am therefore taking care of the future.

I will not involve you in the problem of village industries. I give you this assurance, however, that that programme will not interfere with the movement for the protection of gold and silver.

Vandemataram from
MOHANDAS

From Gujarati: Purushottamdas Thakurdas Papers, File No. 159/1935. Courtesy: Nehru Memorial Museum and Library

208. TRUE KINSHIP

Those educated men who are conducting ashrams or are desirous of living in villages and have their physical constitutions disabled or ruined for want of use and find it difficult to do work involving physical labour and would yet be village workers, complain that unless they have at least one companion with them, they would feel lonely. Those who would turn ashrams into colonies of farmers, dairymen and artisans, would do well to employ labour and treat the men and women so employed as if they were members of the ashram. Thus they will understand the domestic and economic condition of their employees and will take them only if the wages paid would at all meet their wants. They would interest themselves in their lives as they would if they were

ashramites. Labourers thus treated are likely to more than repay the wages taken by them. It will be found that under such treatment the labourers will respond to the affection so lavishly bestowed upon them.

Under this scheme the founder will live his own life and the labourers theirs. I have observed that the common kitchen often taxes the best resources of the ashram and becomes also a theatre for quarrels and heart-burnings between the members. This will be altogether avoided when the labourers alone are employed. Labourers are used to food which they won't leave and upon which they flourish. Educated men's tastes have become different and often artificial. They would collapse if they attempted to live on labourers' rations.

This is not to say that a common kitchen is a failure. It is a necessity where the ideals are common and full kinship is a mutually recognized obligation. This is not to be expected for many a year to come from the labourers.

The proposed scheme reduces chances of hypocrisy to a minimum and enables a natural union between intelligence and labour to be established. Each will be complementary of the other. There is, too, a chance of the ashram so conducted becoming immediately self-supporting and rapidly developing.

This is all very well for the imaginary ashram or the ashrams which would experiment with the new scheme, but what about the village worker who becomes a villager for the first time in his life? My scheme applies to him with necessary changes. He must not regard himself as a different species from those in whose midst he is to go. He must regard the villagers amidst whom he will work as friends and fellow workers. According to his wants he will employ the willing labour of those whose services he may need. And if he has enough intelligence that would suit the villagers, he may need the paid services of all the villagers who have enforced leisure and who would gladly employ it if they can.

Harijan, 8-6-1935

209. *LETTER TO TEHMINA KHAMBHATTA*

WARDHA,
June 8, 1935

DEAR SISTER,

I was glad to read your detailed letter. Do please keep me regularly informed. I hope he is daily improving. It is good that Deenabandhu is there.

Blessings from
BAPU

From a photostat of the Gujarati: G .N. 6609

210. *LETTER TO JAMNALAL BAJAJ*

[Before *June 9, 1935*][1]

CHI. JAMNALAL,

It is good that you went and saw everybody in Nainital. I should like you to spend the whole of June in the hills. Postpone the programme you have drawn for 15th onward to 30th. It is not good that the discharge from your ear has not completely stopped. Do you keep Bombay informed? If not, you must send a detailed report now. We should know what they think. If they want to express their helplessness, let them say so. The discharge from the ear must stop.

You have perhaps been a little hasty in writing to Ogylvie, that is, from the point of view of your health. I believe that you will see me before going to see him if he says yes.

I enclose a letter for that Danish friend. He has given his Bombay address.

Marybehn is arriving tomorrow. You are silent about Madalasa's progress.

Kamalnayan has left. He was quite enthusiastic. Gangadevi has arrived and been lodged in the garden. We met Khansaheb[2]

[1] From a note by the addressee at the top of the letter indicating June 9 as the date of its receipt

[2] Khan Abdul Ghaffar Khan

and had long talks with him. His health is very bad, but he was cheerful. He was really happy that we visited him. He remembered all of you very much. I have written that he should be transferred to Nasik or Yeravda. Let us see what happens. He did feel a little worried about Abdul Ghani.

The [All-India Village] Industries Association is progressing slowly yet steadily. It is shaping up. Everything else is all right.

Andrews is in Simla and is writing his book there. He is not seeing any officials this time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2971

211. LETTER TO LILAVATI ASAR

WARDHA,
June 9, 1935

CHI. LILAVATI,

I got your letter. I am arranging for a teacher for you. I will entrust the task to Maganbhai[1] himself. Write a letter to him giving him an idea of your knowledge of English and Gujarati. Tell him what you have read in English and in Gujarati, how much grammar you know, etc. Send the letter to me. Write in a neat hand. Don't mind if the letter becomes long. Write a letter in English, too. The letter should be addressed to Maganbhai. Take this as the beginning of your lessons. You will get a reply immediately. He will correct your English and Gujarati and will tell you what you should do further. Keep some space between the lines and also a margin.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9331. Also C.W. 6606. Courtesy: Lilavati Asar

[1] Maganbhai Prabhubhai Desai

212. LETTER TO JAMNALAL BAJAJ

June 9, 1935

CHI. JAMNALAL,

I got your letter. Enclosed please find an acknowledgment to Das.

I enclose copies of two letters I wrote to the Viceroy. I have received his reply, which is in the negative. And now, when everybody has been sent down from Quetta, there is nothing we can do except look after them.

Please do not be in a hurry to come down to the plains. Do stay there till the end of this month. Here it is still as hot as a furnace.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 2972

213. LETTER TO K. M. MUNSHI

June 9, 1935

BHAI MUNSHI,

In Jamiatram Kaka you have lost a source of great strength.

I had a letter from Amritlal regarding Sikar[1]. I can't decide even about the propriety or otherwise of a committee without understanding the position better. I am afraid we shall not be able to get any good out of it. If my fear is unwarranted, I can decide that only after I understand the position more fully.

Blessings from
BAPU

From the Gujarati: C. W. 7575. Courtesy: K. M. Munshi

[1] In the former Jaipur State, where a satyagraha had been launched against excesses of the State Government

214. LETTER TO VALLABHBHAI PATEL

June 9, 1935

BHAI VALLABHBHAI,

I got your letter. . . . [1]

As regards Quetta, what can we do now? They are sending out everybody, and so the question of going there doesn't arise. Wherever the injured or those rendered homeless go, they are helped by the people. What more could we do? Yesterday I received a wire similar to the one received by Rajendrababu. The only thing for us now to do is to keep silent.

I don't consider the change in India Office as a happy augury.[2] You must have read Sapru's certificate. To whom are we to complain? He himself had disapproved of such a Bill, and now welcomes this one.

Rajendrababu is arriving here on the 12th. He will stop for four hours.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro-2: Sardar Vallabhbhaine, pp. 170-1

[1] Omission as in the source

[2] The reference is to the appointment of Lord Zetland as Secretary of State for India in place of Sir Samuel Hoare.

215. LETTER TO VIJAYA N. PATEL

June 9, 1935

CHI. VIJAYA,

It is but right that you should pursue your studies instead of coming here to labour.

Even if either husband or wife desires their relations to be like those of a brother and sister but cannot live like that in the same house, it will be their dharma to separate.

Blessings from
BAPU

VIJAYABEHN NARANBHAI PATEL
VARAD, *via* BARDOLI, TAPTI

From a photostat of the Gujarati: G.N. 7058. Also C.W. 4550. Courtesy: Vijaya M. Pancholi

216. LETTER TO BRIJKRISHNA CHANDIWALA

June 9, 1935

CHI. BRIJKRISHNA,

This time you have punished me severely. I waited and waited for your letter and was always disappointed. A man does not die by desiring to die. Come here after you have done with Kashmir. I shall assign you work. Let us wait and see. No one is allowed to go to Quetta.

Prabhavati is at Savali these days and Ba at Bochasan.

Blessings from
BAPU

From a photostat of the Hindi: G. N. 2438

217. LETTER TO PURUSHOTTAMDAS THAKURDAS

WARDHA,
June 10, 1935

BHAI PURUSHOTTAMDAS,

I got your letter. From which expression of mine did you conclude that I was offended?

As regards the Village Industries Association, I merely reassured you and took the opportunity to have a little dig at you.

However, I was very much pleased that you wrote to me. Do write to me often. I was never so thin-skinned as to take offence quickly, and even if I was I have been assailed by so many that I am no longer so. Have no fear about me, therefore.

My question was not about what kind of relief we should ask for, but about what we should do to prevent harm. My difficulty is that nobody is likely to listen to us just now. What steps should we take to ensure that no harm will be done?

Vandemataram from
MOHANDAS

From Gujarati: Purushottamdas Thakurdas Papers, File No. 159/1935. Courtesy: Nehru Memorial Museum and Library

218. LETTER TO KUNVARJI K. PAREKH

June 10, 1935

CHI. KUNVARJI,

I got your letter, as also Manu's. I very much liked the latter's decision to come here. Kanti or Kanu will go to the station on the 15th morning to receive her. I understand the other things that you write about.

Blessings from
BAPU

From a photostat of the Gujarati: S. N. 9722

219. LETTER TO ALAMGHEIR

WARDHA,
June 11, 1935

DEAR ALAMGHEIR,

Surely you should be able to answer the question whether I love the Mussalmans as dearly as life or I hate them. If you yourself have any doubt, then I cannot solve it by means of a letter. You must study the whole of my life and get the answer from it.

BAPU

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

220. LETTER TO VASUMATI PANDIT

June 11, 1935

CHI. VASUMATI,

I got your letter. It is not good that your constipation persists. Eat *neem* leaves and tamarind. You get plenty of tamarind there. Clean it before eating it.

Narandas is very eager that you should go to Rajkot. If you are not needed there, it would certainly be good that you should go to Rajkot. If you do not find the place agreeable you may come away.

Blessings from
BAPU

From a photostat of the Gujarati: S. N. 9400. Also C.W. 646. Courtesy: Vasumati Pandit

221. LETTER TO NIRUPAMA PANGALKAR

June 11, 1935

CHI. NIRUPAMA,

I have got your letter. There is a way of putting an end to your weeping. You are still a child. You should not speak in public for three or four years. Concentrate on studies. When you

grow up, you will start speaking on your own, and your self-restraint will have strengthened you.

Blessings from
BAPU

SHRI NIRUPAMA PANGALKAR[1]
SUDAMA KUTIR
UDIPI, KATAPADI, P. O.

From a photostat of the Hindi: G.N. 9226

222. LETTER TO H. L. SHARMA

June 11, 1935

CHI. SHARMA,

I have known cases where passports have taken more than six months. Let us see how much time yours takes. I do not follow what you say about money. Clothes, watch, etc., should be thought of only after you have got the passport. Pyjama and *kurta* are a good dress. I understand about bitter gourd.[2] It is all right.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 167

223. LETTER TO NARANDAS GANDHI

[On or after *June 11, 1935*][3]

CHI. NARANDAS,

I should like you to probe into the affair of . . .[4]. I must get to the root of the matter. Personally, I formed a good impression about the Kanya Vidyalaya in Baroda. But we cannot come to any conclusion on the basis of just one day's impression. We will have to go deeper.

[1] The address is written in English on the postcard.

[2] The addressee's wife was planning to supply him with a stock of dried bitter gourds and other vegetables for the trip abroad.

[3] From the reference to Vasumati Pandit, whom the addressee wanted to go to Rajkot; *vide* "Letter to Vasumati Pandit", p. 153.

[4] The names have been omitted.

Ramniklal and Kishorelal will write to me. I have already talked about the matter to Vasumati. It will be better if you also write to her. Write to Ramniklal too.

Did the Chorwad climate have any effect on Purushottam's health? Has Jamna benefited? Is Vijaya all right now? Mathew should reach there in a few days.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8454. Courtesy: Narandas Gandhi

224. LETTER TO SHIVASEVAK TIWARI

WARDHA,
June 12, 1935

BHAISHRI TIWARIJI,

I am glad to learn that you and your colleagues are making efforts to collect a fund.

M. K. GANDHI

SHRI SHIVASEVAK TIWARI[1]
HINDI SAHITYA SAMMELAN
INDORE

[From Hindi]
Veena, Tributes Issue, April-May 1969

225. TELEGRAM TO JAMNALAL BAJAJ

WARDHA,
June 13, 1935

SETH JAMNALALJI
BHOWALI

REMAIN THERE TILL END MONTH IF POSSIBLE.

BAPU

Panchaven Putrako Bapuke Ashirvad, p. 164

[1] Joint Secretary of the Reception Committee

226. LETTER TO AMRIT KAUR

June 13, 1935

MY DEAR AMRIT,

Your letter brought tears to my eyes. God will certainly bless service so conscientiously and selflessly rendered.

I would have joyously taken you both to Quetta if I could have gone. But it was not to be.

Yes, you will convince me of the necessity of removing the Khadi Bhandar to the Mall.[1]

I can't write much as I am writing with the left hand. The right needs rest.

Love.

BAPU

From the original: C.W. 3538. Courtesy: Amrit Kaur. Also G.N. 6347

227. LETTER TO N. R. MALKANI

June 13, 1935

MY DEAR MALKANI,

I have already written[2] to you about Bapa.

Now I have your letter about the Pani Fund. I shall write again. I have seen also Jugalkishore Birla's objection. Was the first use of his name without sanction? If it was with his sanction, then the second use is inoffensive. But if the first use was without sanction, I do not know what answer you would give. I had written to him. He said he might pay later on.

Yours sincerely,
BAPU

From a photostat: G.N. 917

[1] *Vide* also pp. 143-4.

[2] *Vide* "Letter to N. R. Malkani", pp. 138-9.

228. LETTER TO VITHALDAS JERAJANI

June 13, 1935

BHAI VITHALDAS,

You have raised a very big issue. If you had this doubt in your mind, the method that you adopted was wrong. If the reason which you now give was the real reason for relieving them, they could have been relieved but in a different manner. The question at the moment is this: Was the reason mentioned in the notice given to Ganatra[1] honestly the real one?

That notice is certainly imperfect. If any assurance was given by Kakubhai it should certainly be honoured. The conduct of the others was no doubt objectionable, but if they apologize for it they should be taken back. If you approve of this much, I would take up the question of adopting a new policy and would even give immediate notice of it. To my mind this is an important question. Even for arriving at a correct decision about it, it is necessary to disperse this small cloud. Unless this latter problem is solved completely, it will not be possible to solve the other important ones.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9788

229. LETTER TO NARANDAS GANDHI

WARDHA,
June 14, 1935

CHI. NARANDAS,

I got your letter. I can see that I should not involve you in . . .'s[2] affair.

Pass on the accompanying after reading it. Then watch what happens. In any case, Manu will come here tomorrow and live with me.

[1] Of All-India Spinners' Association, Bombay; *vide* also pp. 175-6.
[2] The name has been omitted.

I understand about Keshu. What about the workshop? Shall we get any benefit from the machines Keshu has invented?

I had a letter from Dhiru, but it didn't satisfy me. Enclosed please find a letter from Panditji. Meet Gajanan's expenses as desired by Panditji. I intend to write to Dhiru. Do you think the problem of expenses should be reconsidered?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8453. Courtesy: Narandas Gandhi

230. LETTER TO PRABHAVATI

June 14, 1935

CHI. PRABHA,

I got your letter. You must have received Babaji's letter. You should leave immediately after the marriage. I got Jayaprakash's letter. Kumarappa gave me your message regarding Sardar. The lessons with Viyogiji[1] are going on. Do people in Srinagar card or spin? If nobody spins, you should carry on propaganda and persuade some people to do so. Srinagar is just a village. You should make a beginning with yourself. There you must be getting sufficient time. Give me your daily programme of work. Amtussalaam is here. I am all right. Lakshmi[2] will come here from Bardoli. Manu also is coming.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3452

[1] Viyogi Hari
[2] Lakshmi Marutidas Sharma

231. *TALK WITH A HARIJAN SEVAK*[1]

[Before *June 15, 1935*]

What are four years in the life of a nation, and what is even a lifetime in the vast space of eternity, when one remembered that one had to conquer the prejudices of centuries? And have we tried enough and suffered enough? Look at Booker T. Washington[2]. Have any of us suffered as much as he did? We narrate the woes of Harijans but do we ever share with them those woes? They are sharp-witted enough to see that we do not starve whilst it is they who have to starve, we have plenty of clean water to drink whereas they have dirty pools to depend upon.

The Harijan Sevak Sangh does not give you money. Well, it is right from its point of view. We have begun at the wrong end; we rely on outside assistance instead of relying on our own strength. The time has come when we must cease to be spoon-fed. Why not teach the boys in the verandahs or their own sheds and make the school a natural growth from the soil? Why not get them help you in growing your own grain and your vegetables and thus reduce the expenses of the boarding house? It is preposterous for a school, say in Trivandrum, to depend on Delhi. It is so unnatural. It may have been necessary in the initial stages, but it should be no longer necessary now. The man in charge of the school depending for his salary on Delhi is a foreigner there. If he completely identifies himself with Harijans, they will share with him their meagre fare and will certainly not allow him to starve. It is no use looking up to the Central Board every now and then. The Central Board will keep the whole show nicely moving, but the sinews should come from the offshoots, the provincial boards. But my mind is daily making so many discoveries that I feel that we might even dispense with collections. If we have no money we have other resources, if only we knew the art of discovering them.

[1] This is extracted from Mahadev Desai's "Weekly Letter". The Harijan sevak had failed to get enough money for his institutions from the Harijan Sevak Sangh and was also unable to enlist the sympathies of young men during the four years of his service.

[2] American Negro educator, founder of the Tuskegee Institute. He had to suffer great hardships as a youth.

And why should the Harijans be the cause of despair? Show me many people who can keep their pledges. Have we kept all our pledges? And why do we make so much of their carrion-eating? We want them to give it up no doubt, but it is no use getting impatient with them. If many *savarna* Hindus eat flesh, naturally they will eat carrion. There is hardly any chemical difference between meat and carrion. You will remember Dr. Deshmukh wrote to me that he would find it impossible to distinguish between fresh meat and fresh carrion. And the logic at least is with the Harijans. A rich Hindu may afford to have a goat killed for himself, but what is a poor Harijan to do? You will give him no live goat, and you will not allow him to eat a dead goat's flesh that chance throws in his way. No. We must realize that there is no vice among the Harijans that is not traceable to us. It is we who have to do all the penance. If crores of *savarna* Hindus will give up meat-eating, Harijans will today give up carrion.

QUESTION: Could we ask them to leave their wretched abodes and settle in our midst?

ANSWER: This is more easily said than done. If all caste Hindus become reformers your question won't arise. Today the reformers would be powerless to defend Harijans from molestation if they settled in *savarna* quarters. But I would advocate exodus by Harijans from where they are persistently persecuted, as by the Nattars for example.

Q. What about making them go through an *Upanayana*[1] ceremony?

A. No; it involves the assumption that they are low and that they have got to be raised to a higher status. There is nothing low about them. Whatever appears to be low in them is a reflection of our own terrible lowness. Supposing I have a diseased child, what shall I do with it? Shall I discard it, shall I consider it low? No, I shall have to remind myself that it is suffering for my sins, and that therefore it deserves extra care from me. But here with the Harijans, let me tell you that I literally hold that they are far superior to us. They have remained with us in spite of our persecution, and they are still clinging on to us. It is a marvel of marvels to me that they continue to hold on to a religion, of which some of the adherents say that it has no place for them. No, we must come down from the high pedestal we have occupied all these years and take our natural place with them.

Harijan, 15-6-1935

[1] Wearing the sacred thread

232. IMPLICATIONS OF PRAYER

The few lines that I wrote[1] inviting the people to prayer and repentance on the Quetta disaster have given rise to some private correspondence. One of the correspondents asks:

> At the time of the Bihar quake you had no hesitation in saying that it was to be taken by *savarna* Hindus as a fit punishment for the sin of untouchability. For what sin must the more terrible quake of Quetta be?

The writer had the right to put the question. What I said about Bihar was deliberately said even as the lines on Quetta were deliberately written. This call to prayer is a definite yearning of the soul. Prayer is a sign of repentance, a desire to become better, purer. A man of prayer regards what are known as physical calamities as divine chastisement. It is a chastisement alike for individuals and for nations. All chastisements do not equally startle people. Some affect only individuals, some others affect groups or nations only mildly. Disasters like Quetta stun us. Familiarity with ordinary everyday calamities breeds contempt for them. If earthquakes were a daily occurrence, we would take no notice of them. Even this Quetta one has not caused in us the same disturbance that the Bihar one did.

But it is the universal experience that every calamity brings a sensible man down on his knees. He thinks that it is God's answer to his sins and that he must henceforth behave better. His sins have left him hopelessly weak, and in his weakness he cries out to God for help. Thus have millions of human beings used their personal calamities for self-improvement. Nations too have been known to invoke the assistance of God when calamities have overtaken them. They have abased themselves before God and appointed days of humiliation, prayer and purification.

I have suggested nothing new or original. In these days of fashionable disbelief, it does need some courage to call men and women to repentance. But I can claim no credit for courage. For my weaknesses or idiosyncrasies are well-known. If I had known Quetta, as I know Bihar and Biharis, I would certainly have mentioned the sins of Quetta, though they might be no more its specialities than untouchability was Bihar's. But we all—the rulers

[1] *Vide* pp. 137-8.

and the ruled—know that we have many sins, personal and national, to answer for. The call is to all these to repentance, prayer and humiliation. True prayer is not a prelude to inaction. It is a spur to ceaseless, selfless action. Purification is never for the selfishly idle, it accrues only to the selflessly industrious.

Harijan, 15-6-1935

233. *CRIMINAL WASTE*

Shri Annadababu writes from Raha (Assam):[1]

I hope that some Assam worker will put an end to the criminal waste to which Annadababu has drawn attention. If cotton seeds are thrown away, it will pay any young man to collect them. They have a market price. This is pre-eminently a matter of educating the ignorant.

Harijan, 15-6-1935

234. *THE EVIL OF GAMBLING*

A friend has been persistently asking me to draw public attention to the species of gambling prevalent in Bombay among the so-called high class people. Whilst I have been heart and soul with the friend in deploring the evil, I have not had the courage to write about it. I felt that whatever I said would be a waste of effort, as I had no hope of following up my writing by some organized constructive effort to combat the evil. Whilst I was thus debating as to writing on the evil, I had to go to Borsad in answer to the Sardar's summons. There in Borsad the Sardar and his volunteers poured into my ears harrowing tales of the havoc that gambling was working in the villages of Gujarat. It is spreading like grass fire of a windy night. Everybody is in a hurry to be rich without working. 'Somebody will have made the correct guess as to the ruling price for the day of some commodity. Why not I?'—argues the gambler and rushes to his ruin. Peace is being destroyed in the once happy homes of Gujarat.

[1] The letter is not reproduced here. The correspondent had drawn attention to the primitive process of oil-pressing which resulted in much wastage. He had mentioned that villagers did not even make use of the cake and those who used "unginned cotton on the *adhi* system threw away the cotton seeds". He had suggested to A.I.S.A. workers there to set up a *ghani* to be made available to the villagers "at no cost or for a part of the cake".

There is no doubt that whatever one calls it, this gambling is as old as Adam, and that though the form and the name may have changed, the substance has not changed at all.

The law must be against this gambling. But it is of no avail if public opinion is not behind it. It is therefore necessary for workers to bestir themselves as they did during the plague or as they have done for the earthquake relief. They must not be satisfied till the evil is rooted out. In a way it is worse than the plague or the quake. For it destroys the soul within. A person without the soul is a burden upon the earth. No doubt war against gambling is not so simple as war against plague or earthquake distress. In the latter there is more or less co-operation from the sufferers. In the former the sufferers invite and hug their sufferings. To wean the gambler from his vice is like weaning the drunkard from the drink habit. This war against gambling is therefore an uphill task. But it must be tackled, if the evil is not dealt with in time. It is bad enough in Bombay. Its inroad upon the villages is a danger signal which no lover of the country can dare ignore.

Harijan, 15-6-1935

235. LETTER TO S. AMBUJAMMAL

WARDHA,
June 15, 1935

CHI. AMBUJAM,

I have your letter.

I hope that Kichi[1] is out of fever. What is the matter with him? When you are not there, with whom does he stay? How does he pass his time? Does he interest himself in any thing or person?

Kamala has written to me. How nice it would be if you could come with her.[2] But I know you must not leave Father or Kichi just now.

Yes the Quetta disaster is awful. You should ponder over what I have written thereon.

Prabha is with her father. She returns in July. Amtussalaam is here.

Love.

BAPU

From a photostat: C.W. 9601. Courtesy: S. Ambujammal

[1] Krishnaswami

[2] *Vide* p. 133.

236. LETTER TO VALLABHBHAI PATEL

June 15, 1935

BHAISHRI VALLABHBHAI,

On the subject coming up for discussion with Balvantrai[1], I told him that it was on your advice that Devchandbhai[2] was not calling a meeting of the Executive Committee of the Kathiawar Political Conference, and that I, too, approved of the decision. Balvantrai says that nobody desires to transgress the limits agreed upon in Porbandar. I have told him that if he could assure you to that effect, you might perhaps withdraw your objection. But even apart from this, I have advised him to talk things over with you.

He and some others are here in connection with the situation in Sikar.[3] He will tell you my opinion about it. Get well soon.[4]

Blessings from
BAPU

SARDAR VALLABHBHAI PATEL
89 WARDEN ROAD
BOMBAY

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 171-2

[1] Balvantrai Mehta
[2] Devchand Parekh of Wadhwan
[3] *Vide* "Letter to K. M. Munshi", p. 149.
[4] The addressee was suffering from jaundice.

237. *MESSAGE ON OPENING OF MEMORIAL TO C. R. DAS*[1]

[Before *June 16, 1935*][2]

I am sorry I cannot attend the function which is to take place on the 16th instant. I wish it every success. How nice it would be if those present would remember that the true memorial will be to weave into our own lives the virtues we prized most in Deshbandhu's life.

Amrita Bazar Patrika, 18-6-1935

238. *LETTER TO G. SITARAMA SASTRY*

June 16, 1935

DEAR SITARAMA SASTRI,

I shall try the *gur* syrup and report the result to you. Only I shall know nothing about its capacity to keep for a long time.

Yours sincerely,
BAPU

SJT. SITARAMA SASTRY
VINAYA ASHRAM
P. O. CHANDLE, DIST. GUNTUR

From a photostat: C.W. 9174. Courtesy: G. Sitarama Sastry

[1] & [2] The Memorial, built on Keoratala crematorium, was opened by Nil Ratan Sircar on June 16, which marked the tenth anniversary of the death of C. R. Das.

239. LETTER TO MOHANLAL

WARDHA,
June 16, 1935

MY DEAR MOHANLAL[1],

I have your letter. The point you raised cannot be discussed in the pages of the *Harijan*. I think that Dr. Gopichand's opinion is quite sound. Only I would go a step further and say that as Sangh we ought not to carry on any agitation regarding what may be done by the Government. Our scope is confined to such work as we can do without the assistance of the Government. We should appreciate every step that the Government may take. It is open to us to give co-operation to the Government if and when they seek it. But it is outside our province to criticize the Government or to carry on platform agitation with a view to secure measures from the Government. This is not conceived as a permanent policy but for the moment I have no doubt that it is the only sound policy for us to follow. We must recognize that Harijans at the present moment are undecided as to what they should do. We must deserve their absolute confidence before we can hope to influence the Government along the lines that we may desire. I take it that you will show this letter to Dr. Gopichand also.

Yours,

SJT. MOHANLALJI
LAJPATRAI BHAWAN
LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

240. LETTER TO MOHAMMAD AJMAL KHAN

June 16, 1935

DEAR FRIEND,

I thank you for your letter received four days ago and now your book. I cannot read Urdu fast and I have little leisure left to me today for reading however much I may like to do it. At the

[1] Secretary, Punjab Harijan Sevak Sangh

present moment I have given your book to a Mussalman friend who is staying with us. When he has finished it I shall try to go through your book and if and when I succeed I shall certainly give you my opinion. You may not know that I do not review any book in the pages of the *Harijan*.

Yours sincerely,

MAULVI MOHAMMAD AJMAL KHAN
THE INSTITUTE OF DIVINE TRUTHS
DAIRA, ALLAHABAD

From a copy: Pyarelal Papers. Courtesy: Pyarelal

241. LETTER TO MUHAMMAD ABOOSALEH A. NIZAMI

June 16, 1935

DEAR FRIEND,

I have gone through your book on tanning. It is very scrappy and very incomplete. There are many things omitted. It is not a book which a learner may take up and carry on experiments without reference to any teacher. You have not given the accurate proportion of materials used. I would recommend your rewriting the chapters and making your book much more accurate than it is. It need not be bulky but it ought to be accurate. You have said very little about the quality of water to be used by tanners and all the literature I have read about tanning lays the greatest stress upon the quality of water. Lastly it seems to me that the price you have put upon the book is altogether out of proportion to the cost of the publication. Your book is not intended for the wealthy few but it is intended for the poor many.

Yours sincerely,

MUHAMMAD ABOOSALEH A. NIZAMI
BARODA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

242. LETTER TO DR. M. B. GODBOLE

June 16, 1935

DEAR GODBOLE[1],

I thought that I had returned the book you left with me long ago. That was to have been handed to you when you passed through on your way to Poona. Somehow or other this was not done. I hope you have now received it. It was sent immediately after I got the letter.

As for the apparatus I gave it for trial to Shri Kishorelal Mashruwala whom I introduced to you and who is an asthmatic. He has been giving it a trial and I have asked him to make a written report. As soon as I receive it I shall send it to you. So far as my own opinion is concerned I think that it is a very simple device for measuring the breathing capacity of people and therefore it is likely to be of use in schools and hospitals where the lung capacity of children or patients is required to be measured.

Herewith Sjt. Kishorelal's report.

Yours sincerely,

DR. M. B. GODBOLE
POST BOX 19, POONA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

243. LETTER TO L. K. KIRLOSKAR

June 16, 1935

DEAR FRIEND,

I had hoped to hear from you in reply to my letter[2] about your machine. As I have already said I would like to buy one machine from you so as to enable me to try it for a lengthened period. If it gives the work that I contemplate it may be possible to take from you a large number at an agreed price. And I would like to discuss more fully the larger proposition I tentatively

[1] Professor of Industrial Chemistry, Banaras Hindu University

[2] *Vide* Vol. LX, p. 292.

discussed with you for enforcement in the event of your failing to secure the price.

I enclose Sir Daniel Hamilton's[1] letter to me for your perusal. If you think that you would let him have a drawing of your charkha for the purpose intended by him you may either send it to me or Sir Daniel directly to the address given in his letter.

Please return the letter.

Yours sincerely,

L. K. KIRLOSKAR
KIRLOSKARWADI

From a copy: Pyarelal Papers. Courtesy: Pyarelal

244. *LETTER TO H. L. SHARMA*

June 16, 1935

CHI. SHARMA,

I have your letter. A time limit of 15 days is too short. Even important persons do not get passports in 15 days. Recently a doctor got a passport after 18 months.

Your coming here is a different matter. What will happen to Draupadi and the children when you leave? Will she stay with your brothers? Give me all details. Even when you decide to come, I shall not reserve a room for you. We shall think of a separate room only after your arrival. All this will be done only after the decision about the passport. And after getting the passport, will a separate room be necessary? Before coming here, you will have to write to the Collector or see him and tell him that he should write to Wardha, in case he wants to make any inquiries. He should also be asked when the reply may be expected.

I have not understood what you have written about Mother. Ramgopal has sent many complaints but they are not well-founded. An answer has been sent along these lines.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 169

[1] Of Gosaba Zamindari Estate, Sunderbans

245. LETTER TO F. MARY BARR

WARDHA,
June 17, 1935

CHI. MARY,

I was glad to have your postcard. Thakkar Bapa sent me a letter. I would like to have a daily bulletin for a few days.

All well here.

Love from all.

BAPU

From a photostat: G.N. 6045. Also C.W. 3375. Courtesy: F. Mary Barr

246. LETTER TO N. R. MALKANI

June 17, 1935

MY DEAR MALKANI,

I have your letter. I shall go through the Bihar report and may have to write[1] again on wells. I hope to write on the Pani Fund in the next issue of the *Harijan*.

Rao Bahadur M. C. Raja has sent me a copy of the letter he sent to you. It speaks highly of Ganesan. I take it that you have dealt with that letter.

Ganesan seems to have disappointed everybody. Of course Thakkar Bapa does not trust him at all. Now Sastri has been disillusioned and so, I believe, have the Chairman and the Secretary of the Madras branch of the Sangh.

Love.

BAPU

PROF. MALKANI
DELHI

From a photostat: G.N. 1160

[1] *Vide* "Wells for Harijans", pp. 192-3.

247. LETTER TO VASUMATI PANDIT

June 17, 1935

CHI. VASUMATI,

If Shivabhai[1] has really some work for you and wishes you to remain there, you have already given a promise to stay there for a year and you should keep it and live there in perfect peace and joy and carefully do the work entrusted to you. Try to cure your constipation.

Blessings from
BAPU

[PS.]

Lakshmi and Manu have arrived here.

SHRI VASUMATIBEHN
VALLABH VIDYALAYA
BOCHASAN

From a photostat of the Gujarati: S.N. 9401. Also C.W. 647. Courtesy: Vasumati Pandit

248. LETTER TO VALLABHBHAI PATEL

June 17, 1935

BHAISHRI VALLABHBHAI,

After all experiments are experiments. There is no knowing when they will succeed or fail. If you live for a few days only on juicy fruits, you will need neither medicines nor anything else. If the bowels don't move, you must take enema. And it is altogether unreasonable for you to refuse to use a commode. It makes things convenient both for the patient and those who are attending on him. Do start using one.

Andrews is coming here tomorrow. He will stay for a day or two. We have a miscellaneous crowd of people here at present. Kumarappa's brother Bharatan has come.

Vasumati had almost decided to leave Bochasan, but Shivabhai is pressing her to stay on. I have written to her and told her

[1] Shivabhai Gokalbhai Patel, Principal, Vallabh Vidyalaya, Bochasan

that if she is really needed there, she may certainly stay on for a year. If you have any suggestion to make in this regard, convey it through Mani[1]. I don't expect a letter in your own handwriting just now. You must get over your illness.

Come here when you are all right. Rajendrababu is definitely coming. Jamnalal also will arrive in July. It will also be fairly cool here by that time. Now the excessive heat of the past few days is no longer there.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 172-3

249. LETTER TO N. R. MALKANI

WARDHA,
June 18, 1935

DEAR MALKANI,

The letter dictated on Sunday has not yet been posted. This, therefore, will accompany that letter.

I cannot trace anywhere the letter written to you by Mrs. Nehru which you were sending me and which you wanted me to return. You will, therefore, trace that letter in your papers. I shall not need it because I shall guess its purport and I hope to deal with Women's Conference in one of the issues of the *Harijan*.

As you will see from the forthcoming issue I shall be dealing with the Wells Fund practically from week to week. I have already dealt with the Punjab report. I have on my file the Bihar report and now I understand also the Gujarat report. The one or the other will go in next week.

I have already written to Seth Jugalkishore. I have told him that he should not mind the mention, and that it was begun by Thakkar Bapa purely out of enthusiastic admiration. I have also said that if he has still strong objection to his name being in any way coupled with the Fund, it will be formally removed. If you have, therefore, already not written to him, you need not think about it any more until I write to you.

What is your objection to the David Scholarship Fund retaining the name David? And if that name is anathema to anybody, call

[1] Manibehn Patel

it Harijan Scholarship Fund. "What is in a name? A rose smells sweet under any other name."

The note on the framing of budgets I have not yet studied.

BAPU

From a photostat: G.N. 1161

250. LETTER TO C. G. JAGANNATHDAS

June 18, 1935

MY DEAR JAGANNATHDAS,

You were quite right in writing to me at length on nudism.[1] I have no hesitation in agreeing with you in theory. But theories are not always capable of being reduced to practice. Not even in exact mathematics, like geometry, are theories capable of always being reduced to practice. The imaginary right angle of geometry will not build houses but the nearly perfect right angle which masons and carpenters use is responsible for many marvellous things. In the Western world as well as in India nudism in practice is not permissible. I am convinced that it would be a great error to act as though all men and women were pure-minded. I hold it, therefore, to be dangerous.

Yours sincerely,
BAPU

SJT. C. G. JAGANNATHDAS
459 MINT STREET
PARK TOWN, MADRAS

From a photostat: G.N. 9091

[1] The addressee in his letter of June 15 had made out a case for the adoption of nudism. Clothing, he had argued, was unnatural and unhealthy and ought to be abolished, thus ensuring the exposure of the skin to light and air.

251. *LETTER TO SARDUL SINGH CAVEESHAR*

June 18, 1935

DEAR CAVEESHAR,

Dr. Khan Saheb should remain the solitary exception. By all means take what assistance you can from Dr. Gopichand without connecting him officially with any organization. I assure you that one or the other is bound to suffer if he is officially connected with both. Though the branches of a tree are one and the same at the root, on the tree their separate existence is justified and they fully serve the root only by remaining in their respective places and discharging their duties. I know we are grievously short of true workers and we shall always remain so if we continue to saddle more than one responsibility on them and flatter ourselves with the belief that they are being well discharged. If you agree with my argument you will be satisfied with Dr. Gopichand giving you the help required without being officially identified with the Parliamentary Board. Absence of official connection gives a freedom to a conscientious man which he will not enjoy when he is officially connected. Do you not agree?

Yours sincerely,

SARDAR SARDUL SINGH CAVEESHAR
CHAMBERLAIN ROAD
LAHORE

From a copy: Pyarelal Papers. Courtesy: Pyarelal

252. LETTER TO S. AMBUJAMMAL

June 18, 1935

CHI. AMBUJAM,

My whole heart goes out to you in your trial. God is merciful. He will give you strength. It was good you did not inform Father and Mother and had the courage to have the operation performed at once. Why not take Kichi too to Kodai, if the doctor will allow it?

I sent you a letter at Bangalore. I hope you will receive it in due course, if it has not already come to you.

Love.

BAPU

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

253. AN AWARD[1]

June 18, 1935

With the consent of both the parties concerned, I have been involved in the grievances of the workers of the Bombay bhandar of the All-India Spinners' Association against their local agent.

I have gone through the papers presented by both parties.

The notice served on Mr. Ganatra was improper. This defect can be overcome by giving him additional salary.

The conduct of the workers and their written memoranda after the notice had been served were rude and not befitting those who serve the cause of khadi. Such conduct cannot keep any institution going. Hence, the agent is justified in dismissing the workers who misbehaved.

However, if the workers give a written apology as suggested in the appendix, the agent should reinstate everyone including Shri Ganatra without any deductions from their salaries.

If the workers do not hand in the letter of apology within seventy-two hours of this resolution reaching Shri Ratubhai Desai, the representative of the workers, they would not be able to join

[1] *Vide* also the following two items.

their duty and the notice they have been served with will hold good permanently.

The agent is of the opinion that the bhandar does not have the capacity to bear the burden of the number of workers employed there. The award I have given above does not preclude any changes in the bhandar, reduction in the number of workers engaged or in their present salaries. I myself wish to make some suggestions regarding the way in which all khadi bhandars are being run, and it has become necessary to state them now.

It is my hope that the workers will willingly sign the letter of apology and return to their duty in the bhandar.

In case all the dismissed workers do not accept the above decision, the agent shall take back those who do so.

M. K. GANDHI

APPENDIX

After Shri Ganatra received the notice of dismissal, his and our behaviour was not worthy of the khadi workers. The letters we wrote were rude. We are sorry for such conduct. Hereafter we shall ceaselessly endeavour not to behave in that manner.

From a photostat of the Gujarati: S.N. 9789

254. LETTER TO VITHALDAS JERAJANI

June 18, 1935

BHAI VITHALDAS,

Here is my decision[1]. You yourself should call Ratubhai and show it to him. Give him a copy of it, too. I think it is the right course. Treat those friends with the utmost love. I will soon take up the question of the policy as a whole. Arrange and note down your ideas about the subject. If your mind cannot work on the subject or if you are physically unfit for the task, let me know. I want to take up the problem immediately.

You may come whenever you wish after reinstating the men.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9790

[1] *Vide* the preceding item.

255. LETTER TO RATUBHAI DESAI

June 18, 1935

BHAI RATUBHAI,

I have already drafted my award[1]. Bhai Vithaldas will give you a copy of it. Go and collect it yourself in order to save time.

The purport of the message is that if you, Ganatra and others do not send in your apologies, you are doomed. I have given the message in the hope that all of you will live as members of a family and will work with greater devotion than before and serve the cause of khadi through the bhandar.

Write to me as soon as possible what you have to say regarding the management of the bhandar. I shall take up the matter immediately. The bhandar does not belong to anybody. It is for us only a means of service. I have as much right as you to give suggestions regarding its management.

Blessings from

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

256. LETTER TO SOHANLAL OBEROI

June 18, 1935

BHAI SOHANLAL,

What you have written is correct. Many girls suffer the fate that befell your sister. I shall try to write[2] about it. I hope your efforts will succeed.

Blessings from
BAPU

[PS.]

Don't you have good slivers? Or good cotton?

SHRI SOHANLAL OBEROI
A. I. S. A. DEPOT
ADAMPUR, JULLUNDUR DISTRICT

From a photostat of the Hindi: G.N. 6863

[1] *Vide* pp. 175-6.
[2] *Vide* pp. 188-9.

257. TELEGRAM TO THE HOME SECRETARY

June 19, 1935

THANKING YOU FOR PERMISSION INTERVIEW KHANSAHEB REGRET UNABLE AVAIL PERMISSION UNLESS CONDITION ENGLISH-SPEAKING WAIVED. CAN PLEDGE HONOUR NOT TALK ANYTHING BUT DOMESTIC AFFAIRS HEALTH. SARDAR TELLS ME WHEN HE WAS ALLOWED VISIT KHANSAHEB INTERVIEW WAS CARRIED ON HINDUSTANI. REQUEST WAIVE CONDITION ENGLISH-SPEAKING.[1]

GANDHI

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

258. LETTER TO R. R. DIWAKAR

June 19, 1935

MY DEAR DIWAKAR,

The interview does not surprise me. I expect nothing better just now. The weakening of the peasant does not pain me, for it has become general. The leaders have done no better. It is nobody's fault. The leaders as well as the peasants have done as well as it was possible for them to do. The lesson was valuable. All will be well if some of us are able to retain our faith in truth and non-violence undimmed by the surrounding weakness and gloom.

Yours,
BAPU

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] In his reply, the Home Secretary agreed to Gandhiji's speaking in Hindustani.

259. LETTER TO AMRIT KAUR

Unrevised

WARDHA,
June 19, 1935

MY DEAR AMRIT,

The frank admission of one's proved helplessness does not make one a coward but may be the beginning of bravery. I am taking you at your word and dictating. Writing with the left hand is a pleasure to me but I cannot do it with the same ease and quickness as with right hand.

Charlie has duly handed your letter. I am returning the photo-prints with autographs in the manner suggested by you.

I cannot remember Krishnalal Goswami. It may be that he was in the Ashram during my absence. Charlie says he has distinct recollection of having seen him in the Ashram. Mahadev has not. What he has said to you about charkha seems to be correct and shows that he knows something of the art of spinning. Slivers I am sending with Charlie. You will tell me how you find them. You should have the spindles locally made. If you cannot secure good steel, they can be made of any iron. So long as they are true it does not matter much. A weak spindle spins as well as any other, so long as it remains true. But in an inexperienced hand a weak spindle will go wrong more frequently than a steel spindle.

I am sending you also 450 note-paper sheets and an equal number of envelopes done up in nine bundles. I was about to have packets of 50 each pressed and nicely covered in some blank paper, of course hand-made, when your letter came telling me that I was to send the sheets coverless and that you would have them dressed up for the windows. You ask me to give you the price. The bundle that is coming to you with Charlie and the one that was sent previously to this were made out of paper which has cost me Rs.12. Odd sheets that were saved were used up by me. There still remain 150 sheets with me. The labour of making these I have not counted, nor the price of material specially prepared for making the envelopes. The price of the latter can only be trifling. The price of the former cannot today be estimated. Two or three workers have been at it for some odd days. I did not ask them to keep a record of all the time that they gave to

this work. Now I have given you enough material to put your own price on the note-papers and envelopes. The least you have to sell them for is Rs. 12. But you are at liberty to do what you like with them. Of the slivers I can say nothing because all I have to pay for is the cotton purchased from the khaddar bhandar. But I have kept no account of what has been sent to you. The raw material could not have cost more than a rupee and a half.

As to Quetta relief I have asked you to reserve for the time being what you collect. Later on I shall be able to guide you. The relief will last for some time. Of course this advice has force so long as you have no definite idea about its direction. Immediately you know where you would like to spend your donation, you will not hesitate to do so.

One thing I cannot help asking you to collect for and that is the Harijan Wells Fund. You will note what I have said[1] about it in the ensuing number of the *Harijan*.

About the photos you will do what you like with them. They are your property. I think this covers all the points raised in your two unanswered letters. There is nothing wrong about the right hand. It will be all right after due rest.

Love to you both.

BAPU

From the original: C.W. 3716. Courtesy: Amrit Kaur. Also G.N. 6872

260. A LETTER

June 19, 1935

DEAR SISTER,

I cannot vouch for the accuracy of the quotation. But my difficulty is fundamental. Which Jesus am I to believe? Him of your conception or mine? You will say, 'Jesus of the Bible'. Then the question is: 'According to whose interpretation?' I solve the difficulty by going the way God takes me.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] *Vide* pp. 192-3.

261. LETTER TO LILAVATI ASAR

June 19, 1935

CHI. LILAVATI,

I got your letters. The work is going on.[1] Maganbhai is examining the Gujarati. The English may have to be given to somebody else. Rest assured, I will make perfect arrangements about your work.

Write to me what English and Gujarati books you have.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9576. Also C.W. 6548. Courtesy: Lilavati Asar

262. LETTER TO BEHRAMJI KHAMBHATTA

WARDHA,
June 20, 1935

BHAISHRI KHAMBHATTA,

I got your letter and the two cheques. I will do as you wish. I was surprised to learn about what you had to go through in the hospital. Write out in English all that you observed and show the draft to Deenabandhu Andrews. Then send it to the head of the institution. If he does not pay attention to it, we shall take the next step. Inquire as to who controls the hospital and who are the persons in charge of its running and let me know their names and addresses. You put up with the hardships but what would a poor man do? You have a devoted wife like Sita and, therefore, receive the best nursing. But what would be the plight of a person who has nobody to look after him and who has no faith in God? You must, therefore, acquaint the proper quarters with what you went through in the hospital. I hope your health is daily improving.

Blessings to you all from
BAPU

From a photostat of the Gujarati: G.N. 7558. Also C.W. 5033. Courtesy: Tehmina Khambhatta

[1] *Vide* "Letter to Lilavati Asar", p. 148.

263. LETTER TO NARAHARI D. PARIKH

June 20, 1935

CHI. NARAHARI,

Let Panditji start a music class if he wishes. The expenses seem all right. There must be a regular curriculum for inclusion in the prospectus. The progress which the pupil will make during the whole period and annually must be indicated in detail.

Even if Vanamala's fever has subsided, it will benefit her if she sticks to the diet I have suggested. You have certainly done well in imposing on yourself that restriction. It doesn't matter if you cannot observe it outside. Vanamala must take regular walks and the baths, too, of course.

How many boys and girls have joined the new school? Who are the teachers? What will the expenses come to every month?

Blessings from
BAPU

[PS.]

Is Jayabehn there at present? What does she teach?

From a photostat of the Gujarati: S. N. 9080

264. LETTER TO F. MARY BARR

WARDHA,
June 21, 1935

CHI. MARY,

You have given me good news. I expect better tomorrow. Where are you staying? Are you comfortable?

Strange, Margarete had no letter from me. I have searched my file. I cannot find her letter which shows that it is destroyed and no such letter is destroyed without answer. Please ask her with my love to write again and I will reply at once. All well here.

Love.

BAPU

[PS.]

Mira has shown me your letter. K. may come any day in July and will stay perhaps a month. Mira need not write now.

From a photostat: G.N. 6046. Also C.W. 3376. Courtesy: F. Mary Barr

265. LETTER TO PREMABEHN KANTAK

June 21, 1935

CHI. PREMA,

I was not in a position to reply immediately to your excellent letter. When the right hand demands rest, it becomes impossible to cope with the work.

All my questions are not such as can be asked in a letter. I must of course have asked you such questions. Questions which occur to me at any moment belong only to that moment.

My aim in taking you to Borsad was that you might be able to do such work more easily in future, and to show you that I had taken a share in anti-plague work also.

I have already written in *Harijan* and explained the connection between our sin and the earthquake.[1] Read that article. Nobody was angered in Bihar. On the contrary, everybody realized that it was the result of our sin. All this follows from the principle of oneness.

I have written an article[2] in *Harijan* about snakes, etc. Read it. If you are not reading the articles which I have been writing recently in *Harijan*, I would advise you to read them carefully. I hope you get copies of it.

I wouldn't see any sin in ending the life of the husband who was lingering in pain and to whom no relief could given even by careful nursing.[3] If, however, the husband is conscious, his wishes should be ascertained. If he wishes to live despite the pain, he should be allowed to live.

The owners becoming trustees means their handing over to the poor, that is, to the State or any other public welfare institution, all income in excess of a certain percentage.

If everybody handed over all their possessions to the State, the spirit of enterprise would disappear and everybody would become an automaton.

[1] *Vide* pp. 161-2.

[2] *Vide* pp. 190-1.

[3] The reference is to a news item in a newspaper that an actress had shot her husband, who was suffering from cancer, to save him from a painful death.

My relations with the rich will continue. I don't look upon the rich as wicked and upon the poor as angels. Both in the East and the West there are a great many rich who earn money with philanthropic motives. They deserve to be honoured. I know numbers of poor people whose company should be shunned. In the swaraj of my dream, the tiger and the goat should be able to drink water together from the same pool. What will it matter if this remains for ever a dream? If I didn't know what I wanted, what would I strive for?

It is certainly true that I cannot understand people correctly, but do those who claim to understand them really do so? I, therefore, do not regret my ignorance. Since I cannot know human beings, I trust them.

Is it necessary for you to answer every time somebody asks you a question about me? Why don't you say, 'I cannot answer your question. I like the man's work and his ideas. Does one always give reasons for what one likes? You should, therefore, address your questions to the man himself'? If you replied thus, you would be saved from a great deal of unpleasant argument. However, you may certainly impart to others what you have learnt from me and fully digested. But then what one has digested doesn't remain somebody else's but becomes one's own. One entertains no doubt about what is one's own and is always ready with answers to any questions about it.

Let this suffice for today.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10374. Also C.W. 6813. Courtesy: Premabehn Kantak

266. LETTER TO VALLABHBHAI PATEL

June 21, 1935

BHAI VALLABHBHAI,

I have not become impatient at all. But I can't put my faith in vaids. Their remedies are like black magic. They are just a shot in the dark. Are they worth trying even if they help? The best known vaid in the country is Gananath Sen. But he also is like the others. They do have some effective drugs, but when their power is exhausted you are where you were. I would quake with fear to put you in their hands. I see that even Malaviyaji and

Motilalji went ultimately to doctors. If, however, you have really got all right, I needn't say anything in the matter. Call Mahadev there whenever you wish. . . .[1]

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, p. 173

267. LETTER TO KRISHNACHANDRA

June 21, 1935

CHI. KRISHNACHANDRA,

Maybe in the early morning you may feel listless, but after sipping something, the strength will return and you may then stir out for a walk. The stomach should be empty before sleep.

Repetition of Ramanama serves me best when I am engaged in an act of service. But if one does not get peace in this way, one may seek it in solitude.

True renown comes from service rendered while practising truthfulness and other virtues.

God is author of good and evil, after all, only to the devotee. A proud ungodly man believes that he does everything. The *Gita* would not have been necessary if the Arjuna within had conducted rigorously the battle that goes on in this body.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 4273

[1] Omission as in the source

268. DISCUSSION WITH A VISITOR FROM QUETTA[1]

[Before *June 22, 1935*]

VISITOR: But why prayer, and not service? Would not service be the most effective form of prayer?

GANDHIJI: Indeed if service was open to us. But there are vast masses of people who have no power to render any tangible service to the survivors. Rather than talk about this grim visitation, they should cast the searchlight inwards and purify themselves. Prayer is a call to self-purification.

But is not prayer by itself ineffective without acts of service?

I do not mean outward demonstration of prayer. I mean self-introspection and self-purification which is essential for us all. If we were engaged in service all our waking hours, I should have to say nothing. But we are not so engaged. And when we are not so engaged, God's name, taken with a view to self-purification, is not taken in vain.

I see it. So far as some of the survivors—both our own people and tommies who did rescue work for the first two days—are concerned, I am afraid they badly need to pray. For the moment when the calamity occurs we are stunned, we make professions of prayer and brotherhood of man, but the very next moment we forget that there was a calamity. Our acquisitive and depredatory instincts get possession of us, with the result, we are none the better for the earthquake.

Harijan, 22-6-1935

[1] This is extracted from "Weekly Letter" by Mahadev Desai, who had reported that the visitor "had specially come to give Gandhiji an idea of the ravages of the earthquake. . . . He had read with deep interest Gandhiji's call to prayer".

269. *A DISCUSSION*[1]

[Before *June 22, 1935*]

GANDHIJI: Is not this wheel a machine?[2]

[SOCIALIST:] I do not mean this machine, but I mean bigger machinery.

Do you mean Singer's sewing machine? That too is protected by the village industries movement, and for that matter any machinery which does not deprive masses of men of the opportunity to labour, but which helps the individual and adds to his efficiency, and which a man can handle at will without being its slave.

But what about the great inventions? You would have nothing to do with electricity?

Who said so? If we could have electricity in every village home, I should not mind villagers plying their implements and tools with the help of electricity. But then the village communities or the State would own power-houses, just as they have their grazing pastures. But where there is no electricity and no machinery, what are idle hands to do? Will you give them work, or would you have their owners cut them down for want of work?

I would prize every invention of science made for the benefit of all. There is a difference between invention and invention. I should not care for the asphyxiating gases capable of killing masses of men at a time. The heavy machinery for work of public utility which cannot be undertaken by human labour has its inevitable place, but all that would be owned by the State and used entirely for the benefit of the people. I can have no consideration for machinery which is meant either to enrich the few at the expense of the many, or without cause to displace the useful labour of many.

But even you as a socialist would not be in favour of an indiscriminate use of machinery. Take printing-presses. They will go on. Take surgical instruments. How can one make them with

[1] This is extracted from "Weekly Letter" by Mahadev Desai, who had reported: "A socialist holding a brief for machinery asked Gandhiji if the village industries movement was not meant to oust all machinery."

[2] Gandhiji was just then spinning.

one's hands? Heavy machinery would be needed for them. But there is no machinery for the cure of idleness but this. I can work it whilst I am carrying on this conversation with you, and am adding a little to the wealth of the country. This machine no one can oust.

Harijan, 22-6-1935

270. NOTES

Helpless Widows

A bereaved friend sends a pathetic letter describing the plight of a 17-year-old girl, who has lost in Quetta her husband, two months old child, father-in-law and her husband's younger brother, that is to say everybody in her father-in-law's house. My correspondent adds that she escaped unhurt and returned with only her clothes on. She is his uncle's daughter and he does not know how to console her or what to do with her. She herself is not undamaged. Her leg has been injured, though fortunately the bone remains intact. The correspondent concluded by saying:

> I have left her with her mother in Lahore. I gently mentioned to her and other relatives whether the girl might not be remarried. Some listened to me sympathetically and some resented the proposal. I have no doubt that many a girl must have suffered the same fate as this cousin of mine. Will you say a word of encouragement to these unfortunate widows?

I do not know what my pen or voice can do in matters in which age-long prejudices are concerned. I have repeatedly said that every widow has as much right to remarry as every widower. Voluntary widowhood is a priceless boon in Hinduism; enforced widowhood is a curse. And I very much feel that many young widows if they were absolutely free, not so much from the fear of physical restraint as from the opprobrium of Hindu public opinion, would remarry without the slightest hesitation. All the young widows, therefore, who are in the unfortunate position of this bereaved sister from Quetta should have every inducement given to them to remarry, and should be sure that no blame would be attached to them if they chose to remarry, and every effort should be made to select for them suitable matches. This is not work that can be done by any institution. This work has got to be done by individual reformers whose relatives have become widows, and they have to carry

on a vigorous, dignified and restrained propaganda in their own circles, and whenever they succeed they should give the widest publicity to the event. Thus, and only thus, there is likely to be tangible relief provided for the girls who might have become widows during the earthquake. It is possible that the public sympathy can be easily mobilized whilst the memory of the tragedy is fresh in mind, and if once the reform takes place on a large scale, the girls who may have become widows in the natural course will also find it easy to get married if they are willing to do so.

The Three Services

Khadi service, village service and Harijan service are all one in reality, though three in name. They are purely humanitarian services with no other aim than that of serving *Daridranarayana*. Harijans are the most down-trodden among the millions of *Daridranarayanas*. Their service necessarily includes that of all. A cup of water served to a Harijan in the name of God is a cup served to all the neglected ones of humanity.

With services so conceived it is wrong to associate ideas of capital and labour. From the unpaid chairmen to the salaried bearers all are servants. The funds belong to the respective trusts. All the servants, whether paid or unpaid, are subject to the rules framed from time to time by the respective boards. Where the whole idea is one of duty, there is no question of privilege. Anyone therefore in these services who thinks of privileges and rights is doomed some day or other to disappointment. For in these services there is no gradual betterment of the economic condition; on the contrary, there is or there soon will be a progressive renunciation of material advantage. 'Duty will be merit when debt becomes a donation.' Duty done is its own reward. Satisfaction there undoubtedly is in these services. But it is that of having done one's duty. It is true that all have not approached their tasks in the spirit of pure service. Hence there have been exhibitions of distemper now and then in the oldest of the three services. The only way to avoid a repetition of these distempers is to remind ourselves that we are in these services merely to discharge our obligations to *Daridranarayana*, not to seek privileges. We own no master but *Daridranarayana*, and if for the time being we own human superiors, we do so voluntarily, well knowing that no organization can be carried on without discipline. Discipline presupposes an organizing head. He is only the first among equals. And being purely a servant, in order to be the head, he has to

be the humblest of all his co-servants. He is there on sufferance. But whilst he is there, he is entitled to the whole-hearted allegiance and uncomplaining obedience of all the fellow-servants.

Harijan, 22-6-1935

271. *ALL LIFE IS ONE*

During my brief visit to Borsad last month in several of my speeches I had said that, although I believed that even plague-stricken rats and fleas were my kindred and had as much right to live as I had, I had no hesitation in endorsing Dr. Bhaskar Patel's campaign against rats and fleas.

A reporter who was struck by this claim to kinship with rats and fleas, but not interested in the context in which I had said it, telegraphed to his paper the interesting claim I had advanced. The Sardar's eagle eye caught the paragraph and wanted me to correct the mischief it was likely to do. Being immersed in the work he had entrusted me with, I excused myself by saying that the people concerned would not misunderstand me.

But perhaps the Sardar was right. For the paragraph containing the half-truth was wired to London. Those who are jealous about my European reputation were agitated, though they had realized that my claim to kinship must have had large qualifications. They have sent me the clipping containing the paragraph. I am bound now, if only for the sake of these loving friends, to clear the position though the half-truth having had a start cannot be overtaken at once.

I was in the midst of a population which would not kill wild animals that daily destroy their crops. Before the Sardar threw the whole weight of his tremendous influence into the campaign of the destruction of rats and fleas, the people of the Borsad Taluka had not destroyed a single rat or flea. But they could not resist the Sardar to whom they had owed much, and Dr. Bhaskar Patel was allowed to carry on wholesale destruction of rats and fleas. I was in daily touch with what was going on in Borsad.

The Sardar had invited me naturally to endorse what had been done. For the work had still to continue, though henceforth with the people's own unaided effort. Therefore, in order to emphasize my endorsement, I redeclared in the clearest possible terms my implicit belief in ahimsa, i.e., sacredness and kinship of all life.

But why this contradiction between belief and action? Contradiction is undoubtedly there. Life is an aspiration. Its mission is to strive after perfection which is self-realization. The ideal must not be lowered because of our weaknesses or imperfections. I am painfully conscious of both in me. The silent cry daily goes out to Truth to help me to remove these weaknesses and imperfections of mine. I own my fear of snakes, scorpions, lions, tigers, plague-stricken rats and fleas, even as I must own fear of evil-looking robbers and murderers. I know that I ought not to fear any of them. But this is no intellectual feat. It is a feat of the heart. It needs more than a heart of oak to shed all fear except the fear of God. I could not in my weakness ask the people of Borsad not to kill deadly rats and fleas. But I knew that it was a concession to human weakness.

Nevertheless there is that difference between a belief in ahimsa and a belief in *himsa* which there is between north and south, life and death. One who hooks his fortunes to ahimsa, the law of love, daily lessens the circle of destruction and to that extent promotes life and love; he who swears by *himsa*, the law of hate, daily widens the circle of destruction and to that extent promotes death and hate. Though, before the people of Borsad, I endorsed the destruction of rats and fleas, my own kith and kin, I preached to them without adulteration the grand doctrine of the eternal Law of love of all life. Though I may fail to carry it out to the full in this life, my faith in it shall abide. Every failure brings me nearer the realization.

Harijan, 22-6-1935

272. FAECES AS CATTLE FOOD

I have seen in childhood in Porbandar cows freely eating human faeces. The practice appeared to me to be revolting and the feeling has persisted to this day. But a correspondent wrote telling me that in Satara district it was the usual thing for *gwalis* to pay for the right of getting access to the *pekhanas* of people so that their cattle may eat the faeces from day to day. The correspondent said that the feeding of cows with faeces increased the yield of milk. Having no reason to doubt my correspondent's veracity I asked a medical friend to obtain an expert's opinion on the statement. Here is the startling opinion:

> Normal faeces contain some nutritive material in the form of cellulose and nitrogenous material. The main substance in the faeces which

might produce some physiological action on the animal feeding on them is vitamin B. "That vitamin B is present in the faeces was shown by Cooper (1914). He cured polyneuritic pigeons by administering an alcoholic extract of faeces. There seems to be general agreement that the nursing animal requires an increased amount of vitamin B in order to suckle her young successfully." (*Vide Monograph on Vitamins* published by Pickett Thomson Research Laboratory, London.)

It is quite possible that animals feeding on faeces get a liberal supply of this vitamin which ensures a copious secretion of milk from the active mammary gland.

Lack of appetite and deficient utilization of food are well marked characteristics of vitamin B deficiency in the diet, and it is quite likely that cows that feed on faeces along with other vegetable foodstuffs will put on fat owing to stimulation of appetite by vitamin B and greater utilization of carbohydrate food which is mostly transformed into fat in herbivorous animals.

As regards the bacteria, etc., which are normally to be found in the stools of human beings, it may be said that most of them are dead or dying bacteria and that the few that survive are killed by the gastric juice in the cow's stomach.

Thus though the chemical evidence in favour of human excreta as good food for cattle may be said to be established, the psychological objection will persist.

Harijan, 22-6-1935

273. *WELLS FOR HARIJANS*

Though the spectre of stricken Quetta haunts me still, I have neither compunction nor hesitation in asking the benevolent to respond quickly to the appeal for the Harijan Wells Fund published in these columns. Quetta has the whole world at its back. Harijans have only a few to help them. Not one sufferer from the Quetta disaster has to languish for thirst or to be obliged to drink filthy water which people would not have their cattle to drink.

We may not lose the sense of proportion in the face of overwhelming disasters. Not even the gaieties of people have been stopped except perhaps in some cases for a solitary moment. Must the burden of the Quetta grief fall on the already bruised shoulder of the Harijan? Donors would be guilty of misappropriation before God's court, if they were to divert what they had intended for giving clean drinking-water to Harijans or begrudge Harijans

because the unexpected call of Quetta has come. The proper way is to revise the budget of personal expenses, not that of charities, least of the penetential which the Harijan Wells Fund is.

It was not without purpose or experience that the appeal for prayer was made. Heart-felt prayer steadies one's nerves, humbles one and clearly shows one the next step.

Let the readers study the Punjab report on the drinking needs of the Harijans of that land of five mighty rivers. Is it not a shame that the rich people of the Punjab cannot provide clean water for Harijans? The appeal for a paltry lakh of rupees should be speedily over-subscribed.

Harijan, 22-6-1935

274. LETTER TO NARAHARI D. PARIKH

WARDHA,
June 22, 1935

CHI. NARAHARI,

I will write to Velchand and then to you. Give the accompanying letter to Bhagwan. What is being done about the cows?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9081

275. LETTER TO F. MARY BARR

WARDHA,
June 23, 1935

CHI. MARY,

If the place agrees with you, you should stay as long as they will let you. I want you to return strong and healthy. Ask them what it is that causes fruit to disagree with you.

I am not likely to be out of Wardha for another five months.

Yes. Chhotelal is as you describe him.

Love.

BAPU

From a photostat: G.N. 6047. Also C.W. 3377. Courtesy: F. Mary Barr

276. LETTER TO VITHALDAS JERAJANI

June 23, 1935

BHAI VITHALDAS,

I got your two letters, the one written from home and the other from the store.

You need not give any statement to the Press. We shall send one, if necessary, when there is a union of hearts.

What Ratubhai said was painful. I am writing to him. Just now you should not take any step without consulting me. Have patience and do not worry. About effecting economy, too, we shall think together. I will call Vallabhdas. Send your whole scheme. I will call Ratubhai, if necessary.

Take action about Lakshmidas also after consulting me. Just now when things are going wrong everywhere, we should take every step carefully.

Do not endanger your health in doing this work.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9791

277. LETTER TO PADMA

June 23, 1935

CHI. PADMA,

By replying to your letter with a postcard, I am saving a pice for the *Daridranarayana*. You are all getting along very well. Study well but train your body well, too, and do not give up physical labour. Here it is all labour, as you must be observing from *Harijan Sevak*.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6151. Also C.W. 3507. Courtesy: Prabhudas Gandhi

278. LETTER TO MOOLCHAND AGRAWAL

June 23, 1935

BHAI MOOLCHAND,

I have your letter.

Yours is a sad tale, but you can make it a means of dharma. Compassion subserves dharma. Dharma is put to test in adversity. When a wife does not follow the husband, how can she become his help-mate? She has a right to follow a different dharma and so has the husband. But when a wife follows an opposite dharma, she should not expect co-operation or cohabitation from the husband. She has every right to get maintenance from the husband. A husband who can be passionless towards his wife, and who remains and would remain passionless towards other women, has a right to part with his wife under such circumstances. So she should have complete freedom to stay away from you and live her own life. There is no cause for anger here. Let no harsh word be said to the wife. She should be reminded of her dharma affectionately; and non-co-operation should follow.

Then comes the problem of the children. As long as the children do not attain the age of 16, they must be in your custody. After that it is up to them to decide where to stay and whom to obey.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 837

279. LETTER TO AVADHESH DUTT AVASTHI

June 23, 1935

CHI. AVADHESH,

You cannot do social service by neglecting your duty to your father, mother and wife. This duty is not opposed to social service. It is necessary to understand the nature and scope of one's duty to one's mother and father. It is the duty of a husband to provide for his wife and to live with her, with due restraint, as long as she can tread the same path of duty. If the mother

and father are invalid or poor and if they have no other son, it becomes one's duty to provide for them and to serve them.

I take goat's milk as I was driven to it. My vow prevented me from taking cow's or buffalo's milk. I resorted to a narrow interpretation of the vow and secured the freedom to take goat's milk.

If one wants to avoid cooked food, one can do with fruit only.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3213

280. LETTER TO SHRINATH SINGH

June 23, 1935

BHAI SHRINATH SINGH,

I have your letter. The committee's decision may be conveyed to Shri Suryanarayanji by the Sammelan office. That was my idea in sending his letter to the office.

I am exchanging views with the Nagpur friends about the next session of the Sammelan. I have also received your letter in that connection.

M. K. GANDHI

SHRI SHRINATH SINGH
SECRETARY, HINDI SAHITYA SAMMELAN
P.O. Box 11
ALLAHABAD (PRAYAG)

From a photostat of the Hindi: G.N. 5662. Also C.W. 2974. Courtesy: Parashuram Mehrotra

281. TELEGRAM TO H. L. SHARMA[1]

WARDHA,
June 25, 1935

DR. SHARMA
KHURJA

WIRE RECEIVED. COME THOUGH DATE NEXT STEAMER UNKNOWN. ENQUIRING.

BAPU

From a facsimile: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 170

282. LETTER TO F. MARY BARR

June 25, 1935

CHI. MARY,

I am glad you are daily improving. Therefore if once in a while they induce fever in order to complete their test, I suppose we may not grudge them.

Chhotelal has not yet turned up. Hakim's medicine did no good. I didn't expect any.

Love.

Blessings from
BAPU[2]

From a photostat: G.N. 6048. Also C.W. 3378. Courtesy: F. Mary Barr

[1] This was in reply to a telegram of even date from the addressee, which read: "Passport granted. Wire if I bring it for Calcutta."

[2] The subscription is in Hindi.

283. LETTER TO L. K. KIRLOSKAR

June 25, 1935

DEAR FRIEND,

I am sorry you have lost all interest in the machine. My suggestion[1] not only does not contain anything inviting fresh expenditure but it contains a proposition that will cost you nothing. Paying for any fresh labour may be put in and may lead to payment of part or whole of the proved expenditure on the great effort you made in order to win the prize.

I told you when we met in Wardha and I repeat what I said then that, if the machine answered the modest points that I had suggested, I would like to place with you orders under a contract that may gradually liquidate the expenses incurred by you. For the time being this proposal has nothing to do with the Association[2] because the idea is wholly mine. If we came to a workable understanding, I would endeavour to interest the Association in the proposal.

I note that you cannot let Sir Daniel Hamilton have the drawings of your machine.

SJT. L. K. KIRLOSKAR
KIRLOSKARWADI

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* pp. 168-9.
[2] All-India Spinners' Association; *vide* also p. 213.

284. LETTER TO S. AMBUJAMMAL

Unrevised *June 25, 1935*

CHI. AMBUJAM,

Whilst the right hand is resting I must dictate to save time and be in time with my correspondence.

I had fear that mother would not be able to restrain herself. Both she and you would try your joint best to prevent father from interrupting his cure. I do hope that Kichi's wound is still healing. I know how troublesome these little operations are even for people in robust health. They take a long time to heal.

I am keeping your Quetta-quake donation. I shall make use of it when the proper time comes. When you are free I would like you to collect for Harijan Wells Fund. And you can begin with father and mother. It is a work of religious merit and therefore each has to win it for himself or herself. I take it you have been reading all about it in the columns of *Harijan*.

Yes, rains have set in here and so the temperature has gone down considerably.

Love.

BAPU

SHRI AMBUJAM
FAIRYFALLS VIEW
KODAIKANAL OBSERVATORY

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

285. LETTER TO NARANDAS GANDHI

June 25, 1935

CHI. NARANDAS,

It seems that Harilal is off the rails again. He has left the job. You have promised to give him some work, but if he is in the habit of telling downright lies then are you sure you have done well? How will he prove useful to you? Of late, his letters do not satisfy me at all.

How is Mathew getting on? I hope you give him manual work.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8455. Courtesy: Narandas Gandhi

286. LETTER TO DIWAN OF INDORE

[Before *June 26, 1935*][1]

DEAR FRIEND,

You may know that during Easter I presided over the deliberations of the Hindi Sahitya Sammelan[2]. There was established at the conference a Lipi Parishad. I understand that His Highness had ordered a compilation of opinion on Mr. Latifi's scheme for an improved Roman script for universal adoption. I would be grateful if you could lend me the papers the State may have in the matter.

Then there are Hindi publications by the State and publications in Devanagari script. I should be grateful if they could be supplied.

Lastly, I would like to have, if I may, copies of all State circulars regarding the use of Hindi in the State.

Yours sincerely,

THE DIWAN SAHEB

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* the following item.
[2] Held at Indore from April 20 to 23; *vide* Vol. LX, pp. 443-55.

287. LETTER TO DIWAN OF INDORE

WARDHA,
June 26, 1935

DEAR FRIEND,

I am grateful to you for your prompt reply to my letter. I have now received the books and the papers I had asked for. Will you please accept the thanks of the Lipi Parishad for the gift?

I have now received from the convener, Kakasaheb Kalelkar a memorandum containing a list of books he needs for his research work. I should be grateful if these books can be supplied.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

288. LETTER TO O. V. ALAGESAN[1]

June 26, 1935

DEAR FRIEND,

I had your letter. I wish my pen or my word had the influence that you attribute to them.

What you say about the puzzles competition appearing in the daily Press is largely true. But it is an evil much subtler than the gambling on which I have been writing.[2] Though fashionable, the latter is still regarded an evil. The puzzles competition is not. I have not, therefore, the courage to deal with this evil.

Yours sincerely,

The Hindu, 6-7-1935

[1] The correspondent had drawn Gandhiji's attention to the puzzles competitions started by various literary journals in Tamil Nadu and requested him to write an article in *Harijan* condemning the practice which was a form of gambling.

[2] *Vide* pp. 162-3 and 214.

289. LETTER TO F. MARY BARR

June 26, 1935

CHI. MARY,

Chhotelal has just arrived. I read the paragraph about the cooker to Mira. She remembered nothing about it. She has been searching it, but till now it has not been found. Don't you disturb yourself about it. If you can give me more particulars my search will be facilitated, unless I have found the thing before the arrival of your reply.

Love.

BAPU

From a photostat: G.N. 6049. Also C.W. 3379. Courtesy: F. Mary Barr

290. LETTER TO C. G. JAGANNATHDAS

June 26, 1935

MY DEAR JAGANNATHDAS,

I have no objection to your publishing my letter[1] on nudism.

Yours sincerely,

M. K. GANDHI

From a photostat: G.N. 9093

291. LETTER TO LILAVATI ASAR

June 26, 1935

CHI. LILAVATI,

Herewith your first exercise.[2] You can now send the Gujarati exercises directly to Maganbhai. However, you may send them to me if you wish.

[1] *Vide* p. 173.

[2] The addressee used to send weekly exercises in English to Gandhiji which he returned with corrections and notes. Some of the routine corrections are omitted here.

This has been delayed in returning. It lay with me for three days. And since it was the first, Maganbhai also took some time over it.

The English [exercise] seems to have been lost. It is being searched for. If it is not found, I will frame a new exercise and send it. This work will remain in my charge for the time being.

Ask every time you do not understand a point. That will help you to make very great progress.

If you are one in a class of 20, you will receive 1/20 of the attention paid to the class. Through correspondence you will receive individual attention. Tuition by correspondence can help an industrious pupil a great deal.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9333. Also C.W. 6608. Courtesy: Lilavati Asar

292. LETTER TO LILAVATI ASAR

June 26, 1935

CHI. LILAVATI,

Your English exercises have been found. They are being returned duly corrected. Maganbhai's previous remarks apply to these exercises, too. Write in a neat handwriting. Use a reed-pen and write slowly. Your English is better than I had thought. It will improve very quickly. After I get a list of the books you have with you, I will let you know which of them you should use for your study. Just now take up *Pathmala*, Part I, and make a start with it. You will find the first few lessons easy. Start translating from the point where you find the exercises difficult. Do not in the least feel shy to ask the meaning of any construction that you cannot grasp. We have here Prabhavati's copy of *Pathmala*, Part I. It will be enough, therefore, if you quote page numbers. Study the corrections carefully. If you do not understand any of them, ask again about them.

How is Mathew getting on? What work does he do?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9332. Also C.W. 6607. Courtesy: Lilavati Asar

293. *LETTER TO BENARSILAL AND RUKMINI BAZAJ*

June 26, 1935

CHI. BENARSILAL AND RUKMINI,

I got the letters of you both. A disease must be stamped out before it has taken root. I hope Devendra's tonsils are all right now. I am glad that you will be going to Bombay *via* Wardha.

Blessings from
BAPU

SHRI BENARSILAL BAZAJ
TATHERI BAZAAR
BANARAS CITY

From a photostat of the Gujarati: G. N. 9159

294. *LETTER TO PURUSHOTTAM L. BAVISHI*

June 26, 1935

BHAI PURUSHOTTAM,

I got your letter.

I do indeed see a miracle in the spinning-wheel.

May your agricultural experiment succeed. Please write to me from time to time about everything you may think worth writing about in connection with it.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 129. Also C.W. 4748. Courtesy: Purushottam L. Bavishi

295. LETTER TO NARAHARI D. PARIKH

June 26, 1935

CHI. NARAHARI,

I am enclosing a letter for Velchand. If you think it all right, send it to him wherever he is. I had a talk with Lakshmidas. I think he is right in being keen that Velchand should join.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9082

296. LETTER TO VANAMALA N. PARIKH

June 26, 1935

CHI. VANAMALA,

Now that you have recovered your health, try to preserve it. If you are sure that the giving up of salt and pulses has definitely benefited you, keep up the practice. You may gratify your palate as well as you can with the things that help you to maintain good health.

I do not understand what you will gain from a hand-written magazine. What is the value of my blessings, then? All the same it may be a source of innocent pleasure and, therefore, if you are keen on getting my blessings you have them.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5784. Also C.W. 3007. Courtesy: Vanamala M. Desai

297. LETTER TO JETHALAL G. SAMPAT

June 26, 1935

BHAI JETHALAL,

I have sent the information about gamboge thistle to *Harijanbandhu*.[1] I have examined the oil-seeds. I will look for oily variety and if I get that I will even try to extract oil. I shall wait for your next letter.

Blessings from
BAPU

SHRI JETHALAL GOVINDJI
ANANTPUR
P. O. REHLI, SAUGAR DISTRICT

From Gujarati: C.W. 9852. Courtesy: Narayan Jethalal Sampat

298. LETTER TO NARANDAS GANDHI

WARDHA,
June 27, 1935

CHI. NARANDAS,

If I am routing all my letters to Harilal through you, there is some purpose behind it, viz., to enable you to know what your relationship with Harilal should be although you may not take part in the inquiry. This question has become one of very great importance to me, as you will see from my letters to him. Still, even after reading all these letters, you are free to form your own impression of Harilal and act accordingly. If you have to feed him, you may give him any work to do which involves no risk. But this does not mean that you are bound to maintain relations with him or give him work. The bond of blood-relationship also has its limits. It shouldn't make us violate moral principles. Harilal cannot have greater claims on you than a stranger placed in similar circumstances. We should rather be more generous towards a stranger and more miserly towards Harilal. That is, the more

[1] This was published under the title "Darudi" in *Harijanbandhu*, 30-6-1935.

intimate the blood-relationship, the stricter should our attitude be. Only thus can we do pure justice.

Blessings from
BAPU

From a photostat of the Gujarati: M.M.U./II. Also C.W. 8456. Courtesy: Narandas Gandhi

299. LETTER TO KAKUBHAI

June 27, 1935

BHAI KAKUBHAI,

Ratubhai and other workers of the Khadi Pratishthan say that you have given them an assurance that none of the workers will be retrenched as a consequence of the economy drive. Have you given the assurance to any one of them? They have said so and published it too. I am asking you this question because some important changes have got to be made because of the new policy. . . .[1]

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

300. LETTER TO VITHALDAS JERAJANI

June 27, 1935

BHAI VITHALDAS,

I got your letter. Do not give notice to Ganatra just now. If there is no typing work you may give him any other work. Do give him typing, however, if there is any to be done. As for other changes, everything depends on when you are ready. Such changes as occur to me can be carried out even through correspondence with Shankerlal. Jamnalalji is arriving on the 7th without fail. Everything thus depends on your convenience. I am in favour of drastic economy measures. I will, therefore, go all out to help you in that respect.

Hemprabhadevi has charged that after agreeing to buy goods from Khadi Pratishthan you changed your mind. I once asked you about it, but you seem to have completely forgotten the question.

[1] The letter is incomplete in the source.

As Shankerlal is not keeping good health, I want him to remain in Ooty for as long as possible. Please, therefore, do not be in a hurry to call him back. It is our duty to carry on the work somehow.

Send the accompanying letter[1] to Kakubhai.

Blessings from
BAPU

From a photostat of the Gujarati: S. N. 9792

301. *LETTER TO VALLABHBHAI PATEL*

June 27, 1935

BHAI VALLABHBHAI,

Not being sure whether Mahadev would be there, I am dictating this letter to you. I got the statement[2] and went through it. I waited for the second post, but there was none. Ba also didn't bring any letter. And so I sent the wire.

I didn't like the statement at all. Instead of setting out facts only, it mixes facts with arguments. I disliked the very first paragraph and sent you the wire. The post arrived just now, that is, at four, and now I am dictating this. I see that you like the idea of our appointing a committee. I was glad, for I know that such a committee can be of great help to us, inasmuch as a doctor's opinion is bound to be considered independent. Since you have accepted its necessity, I needn't write anything more. I should like to see the revised draft of the statement before it is issued.

If Mahadev has got all the facts with him, he can draft the statement here. Or you may detain him there for one more day if you think that necessary.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro-2: Sardar Vallabhbhaine, p. 174

[1] *Vide* the preceding item.
[2] About the Borsad plague-relief work

302. LETTER TO F. MARY BARR

WARDHA,
June 28, 1935

CHI. MARY,

The cooker was after all traced,[1] thank God.

Is there anything else left by you? Chhotelal returned on Wednesday. If you are getting on well there and are well fed and can be kept there without inconvenience to anybody, do stay there long enough to be restored to perfect health.

Mary Chesley expects to come here on or about July 7 and bring Miss Ingham[2] with her.

Love.

BAPU

[PS.]

If I write so often your cards demand an answer.

From a photostat: G.N. 6050. Also C.W. 3380. Courtesy: F. Mary Barr

303. LETTER TO N. R. MALKANI

June 28, 1935

MY DEAR MALKANI,

Here is the first contribution received from a *Harijan* subscriber. You should send me every week a list of contributors for publication in *Harijan*.

Sjt. Jugal Kishore[3] has sent me a nice long letter. He will presently be making a handsome contribution without any loss [*sic*]. Cease to make use of name in connection with the fund but simply call it as I have called it Harijan Wells Fund.

BAPU

Encl. 1 (cheque)

From a photostat: G.N. 1162

[1] *Vide* p. 202.

[2] Mary Ingham had come from England at the invitation of Mary Chesley to do village work.

[3] Jugal Kishore Birla

304. LETTER TO LILAVATI ASAR

Unrevised

June 28, 1935

CHI. LILAVATI,

I got your letter. You should have some patience. Once the work gets going it will proceed smoothly.

For the present you should write one letter every week. Whenever you wish, however, you can write two lessons, one in Gujarati and one in English. But despatch both on the same day. That will save one stamp. Maganbhai will need three days after the receipt of your letter and you can accordingly calculate the date on which you may expect a reply. If your letters are received here on the same day of the week, you will get the reply, too, on the same day.

If along with your weight your strength also increases, you need not worry in the least about the increase in weight. Your weight can easily be 110 pounds.

You have correctly grasped the argument in my article[1]. I think it more advisable to encourage a child-widow to marry again rather than that she should pretend, under social pressure, to observe self-control. If any such widow feels sincere aversion to worldly life, she will plainly refuse. Her widowhood will then be an adornment.

For the English book, get the *Nelson Reader* just now. Copy out and send fifteen lines from it every week in the most careful handwriting together with a translation of them in equally good handwriting. Use sheets of the same size every time, so that afterwards you can bind them together and preserve them.

Blessings from

BAPU

From a photostat of the Gujarati: G.N. 9575. Also C.W. 6547. Courtesy: Lilavati Asar

[1] *Vide* pp. 188-9.

305. LETTER TO NAVIN GANDHI

June 28, 1935

CHI. NAVIN,

I have your letter. I appreciate your keen desire [for studies]. But I am afraid I will not be able to help you much in the matter. However much time I may devote to you I will always consider it as insufficient. It would be like the proverbial recluse who, hankering after this world as well as the next, ruins his prospects in both. So it is better if you join the Vinaya Mandir at Ahmedabad or a high school at Rajkot or Bhavnagar. If I cannot afford to send you to a high school, there is nothing else that I can do to satisfy your craving. If you come to me I shall certainly help you in learning English and Arithmetic thoroughly. But you cannot lay down any conditions with me. The main thing is the work here and anything that has to be done is by way of service. Of course the best course would be to come to me. I too would welcome it but staying with me means learning to serve and making progress in it. Even acquiring knowledge is for the sake of service.

Don't hesitate to write to me. I shall try to guide you if you keep on writing to me.

Blessings from
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

306. DUTY OF BREAD LABOUR

Brahma created his people with the duty of sacrifice laid upon them and said: 'By this do you flourish. Let it be the fulfiller of all your desires.' He who eats without performing this sacrifice eats stolen bread.

Thus says the *Gita*. "Earn thy bread by the sweat of thy brow", says the Bible. Sacrifices may be of many kinds. One of them may well be bread labour. If all laboured for their bread and no more, then there would be enough food and enough leisure for all. Then there would be no cry of over-population, no disease, and no such misery as we see around.

Such labour will be the highest form of a sacrifice. Men will no doubt do many other things either through their bodies or through their minds, but all this will be labour of love, for the common good. There will then be no rich and no poor, none high and none low, no touchable and no untouchable.

This may be an unattainable ideal. But we need not, therefore, cease to strive for it. Even if without fulfilling the whole law of sacrifice, that is, the law of our being, we performed physical labour enough for our daily bread, we should go a long way towards the ideal.

If we did so, our wants would be minimized, our food would be simple. We should then eat to live, not live to eat. Let anyone who doubts the accuracy of this proposition try to sweat for his bread, he will derive the greatest relish from the productions of his labour, improve his health and discover that many things he took were superfluities.

May not men earn their bread by intellectual labour? No. The needs of the body must be supplied by the body. "Render unto Cæsar that which is Cæsar's" perhaps applies here well.

Mere mental, that is, intellectual labour is for the soul and is its own satisfaction. It should never demand payment. In the ideal State, doctors, lawyers and the like will work solely for the benefit of society, not for self. Obedience to the law of bread labour will bring about a silent revolution in the structure of society. Man's triumph will consist in substituting the struggle for existence by the struggle for mutual service. The law of the brute will be replaced by the law of man.

Return to the villages means a definite voluntary recognition of the duty of bread labour and all it connotes. But says the critic, "millions of India's children are today living in the villages and yet they are living a life of semi-starvation". This, alas, is but too true. Fortunately we know that theirs is not voluntary obedience. They would perhaps shirk body labour if they could, and even rush to the nearest city if they could be accommodated in it. Compulsory obedience to a master is a state of slavery, willing obedience to one's father is the glory of sonship. Similarly compulsory obedience to the law of bread labour breeds poverty, disease and discontent. It is a state of slavery. Willing obedience to it must bring contentment and health. And it is health which is real wealth, not pieces of silver and gold. The Village Industries Association is an experiment in willing bread labour.

Harijan, 29-6-1935

307. IMPROVEMENT IN SPINNING

Investigations made in Savli, one of the good centres of khadi production, reveal the fact that the spinners there earn no more than one pie per hour on an average. Fortunately they have other sources of income or they are members of families whose other members are following some more remunerative occupations. But a khadi servant cannot afford to be satisfied with this knowledge. He must devise means of increasing the spinners' wage. There are three ways of doing it: (1) By paying a higher wage and increasing the price of commercial khadi. (2) By iniviting the ginners, carders and weavers to divide their wages with the spinners. (3) By making improvements in the existing wheels and by teaching the spinners to be more careful than they are.

If this last was not possible, one of the first two alternatives would be obligatory, but improvement in the existing machines and in the spinners' manners is undoubtedly possible. Had Messrs Kirloskars' efforts come up to the mark, the spinners' wage would easily have gone up to nine pies per hour. But that was not to be. Though it was easily the best among all the attempts submitted to the A. I. S. A., it was not considered by the judges to satisfy the tests laid down for a cottage machine. It could not replace the existing machines. Let us hope that neither Kirloskar Bros. nor other inventors will give up the attempt. Though the prize has been withdrawn, I have no doubt that the Association will always be prepared to examine any promising effort and give the full reward if a really handy, easy-working machine is forthcoming. But till that happy time comes, if it ever does, improvements in the existing machines must not be despised. Shri Shankerlal Banker has been concentrating on one essential improvement, speed of the spindle. The revolutions of the spindle have been found to be as low as 35 to 1 of the turning wheel. The result has been that the average output is not more than 150 yards per hour, if not even 100 yards. The highest attained has been over 800 yards. If the speed of the spindle can be improved, the average and therefore the wage can be easily doubled. This can be effected by using thinner spindles, thinner *mals* (wheel-strings) and reducing the circumference of the little pulley round the spindle. These are but illustrations of the way in which improvements can be easily made.

But no improvement is possible unless khadi workers master the science of spinning. They must know both the theory and the practice. They must study the incredibly simple construction of the existing machines and the function of each part. They must themselves be expert ginners, carders and spinners. And they must take a lively interest in the welfare of the spinners.

This means overhauling the khadi service. The sooner it is done, the better it will be for all concerned. We must not be satisfied with the indifferent work of spinners, when we know that better is easily possible.

Harijan, 29-6-1935

308. NOTES

The Gambling Evil

A correspondent from Bombay writes a pathetic letter on the growing evil of gambling. Below is a free translation of the telling passages of the letter:

> If the canker is eating into the vitals of the simple village folk of Gujarat, it is invading titled men, barristers, doctors, merchants and even teachers who are expected to guard national morals. Even the police are said not to be free from the vice. Women, children of tender age and blind beggars are not free from the vice. Some newspapers thrive on advertising the evil. It goes on unchecked in spite of the effort of some reformers. May not growing poverty and consequent unemployment be the cause of the evil?

I do not think so. No doubt unemployment favours the spread. But the causes are much deeper. The very fact that the vice has affected all classes must make us cautious and lead us to make deeper investigations into the causes.

Sugar *v.* Gur

Testimony in favour of *gur* over sugar is daily accumulating. Shri Shankerlal Banker who is touring in the Ooty regions sends the following analysis prepared for him by a chemist friend, showing the copper content in milligrams in one kilogram each of the samples submitted for analysis:

Singanallur sugar	0.61
Aska sugar	1.93
Gur Anakapalli	7.48

Gur Singanallur	7.67
Molasses	5.7
Sugar Candy (cane)	4.98
Palmyra Candy	7.40

Thus it is a double waste of money to use sugar instead of *gur*.

Harijan, 29-6-1935

309. LETTER TO F. MARY BARR

WARDHA,
June 29, 1935

CHI. MARY,[1]

I quite see that you are going to take long there. But you should give as much time as may be necessary.

What about the climate there? How many are you in your ward?

What is the distance between bed and bed?

What food do they serve you?

Love.

Blessings from
BAPU[2]

From a photostat: G.N. 6051. Also C.W. 3381. Courtesy: F. Mary Barr

310. LETTER TO BALIBEHN M. ADALAJA

June 29, 1935

CHI. BALI,

I got both your letters. I hope you are keeping patience. The truth will come out ultimately. Harilal is throwing off all self-restraint. There is no need at all for you to reply to him. You may certainly defend yourself through a lawyer against any step that he might take. You have every right to expose his misdeeds. There is no reason whatever for you to yield to blackmail. Do not give him a single pice. I am of course writing to him. I am returning the notice, as also Harilal's letter which you wanted back.

[1] & [2] The superscription and the subscription are in Hindi.

Ba is leaving for Delhi tomorrow. As Lakshmi is in confinement they have asked for Manu to go and help. Since she also wants to go, I am letting her go.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 5051. Courtesy: Manubehn S. Mashruwala

311. LETTER TO C. F. ANDREWS

WARDHA,
June 30, 1935

MY DEAR CHARLIE,

Your letters with enclosures have duly arrived. I must not write about it to Agatha. You will remember this sentence in her letter: "For we look to Mahatmaji to be above the battle. Am I right in thinking that the events of the past year are wearing him down?" If you feel with me that the events are not wearing me down and that I am above the battle then you must give her the assurance on my behalf and tell her that I am not "hopeless about the whole thing". Only I can't build hope on a foundation of sand. It is truth on the rock of Faith which persists in the face of appearances to the contrary. If I am not enthusiastic about any Indian going to England,[1] I have the soundest reasons. The best of us have more than our share of work cut out for us here, and I am quite clear in my mind that when we have discharged our trust here, real friendship between England and India will come. Those Indians who believe in non-violence must not go unless they are able to testify that politically conscious India has no hatred for Englishmen, but that it has nothing but goodwill towards them, if not active love. Rajagopalachari cannot bear that testimony today. And what is the use of his going to ask Englishmen to do their duty even though Indians cannot surmount their unregenerate nature and like the rest of mankind hate those who they believe persecute them? Do you not see my argument quite clearly? I am dictating so much on one sentence in Agatha's letter, because I realize the distress of her mind and I want to soothe her and those who feel like her.

About the Simla incident you will have to put up with it a little longer. But what does it matter that bitter criticism is level-

[1] *Vide* p. 21.

led against you. You said the correct word[1] and that is its own satisfaction.

About the rest of your letter and the enclosures I expect you do not want any reply. I hope Khambhatta is making steady progress and that you had time to look into his charges against Hospital management.

I must not forget one thing. You won't disturb your programme owing to Agatha's letter. Let things take their course. You are quite right in wanting the little bit of rest [*sic*] from the agonizing toil that Agatha is going through. That of course can happen only when you are there. But meanwhile you can soothe her while insisting on her hastening slowly and on being careful for nothing.

Love to you all.

MOHAN

From a photostat: G.N. 989

312. LETTER TO H. L. SHARMA

June 30, 1935

CHI. SHARMA,

I have your two letters. The Consul is being contacted for the visa. I hope you will not have to go to Calcutta for that. Dr. Kellogg has not sent a reply. It should have come. I shall make other arrangements. Shri P.'s letter contains nothing. I have written to him that I cannot pay any heed to his letter. I have not attached any weight to his letter. That is why I did not write to you about it.

Blessings from
BAPU

[From Hindi]

Bapuki Chhayamen Mere Jivanke Solah Varsha, pp. 172-3

[1] In his letter dated June 7 to Agatha Harrison, the addressee had referred to the "racial discrimination in the official communiques to the Press" on the Quetta earthquake : "...the papers were full of every English name surviving, died and wounded; and even civil servants who were Indians were not recorded. The atmosphere in Simla was electric.... It is impossible to get one grain of common sense into their heads.... They are convinced that every Indian all over India is quite happy about what has happened and that the only one who was disturbed and stirring up racial feeling was C. F. Andrews!" (*Charles Freere Andrews*, p. 282)

313. LETTER TO S. AMBUJAMMAL

WARDHA,
July 1, 1935

CHI. AMBUJAM,

May the marriage ceremony go off well and may Krishnaswami and his wife have a long life of happiness and service. I hope that Kichi's finger will be quite healed by Saturday.

There is no hurry about the Wells Fund.

Love.

BAPU

From a photostat: C.W. 9602. Courtesy: S. Ambujammal

314. LETTER TO K. M. MUNSHI

July 1, 1935

BHAISHRI MUNSHI,

If for the goodwill a payment has to be made to Premchandji[1], then I personally would prefer to start an independent paper. We would be able to secure the services of some Hindi writer. We can afford to have Premchandji only if he takes up the work in a spirit of service. Let us not decide in too much hurry. After the decision is taken, we shall approach Gurudev. I hesitate to write to him myself because he [might agree to write] something even against his will through sheer courtesy. When the time comes I will ask Mahadev to write. Or else you may write. Your leaflet is bound to mention my name in some connection and that will amount to an invitation [from me].

I hope you have benefited from your stay in Panchgani.

It will also be necessary before starting *Hansa* to make sure where the money is to come from.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 7576. Courtesy: K. M. Munshi

[1] Munshi Premchand, Hindi novelist who jointly owned and edited with the addressee a Hindi monthly, *Hansa*

315. LETTER TO NARANDAS GANDHI

July 1, 1935

CHI. NARANDAS,

Read my letter[1] to Harilal. It will perhaps help you to see what you should do. I am not yet ready to order you, but I think Bali[2], Kumi[3] and Manu are right. Please warn me beforehand if you think they are wrong. If they appear right to you and if Harilal does not confess his faults, then, you cannot keep him at all. In no circumstances can anything be given to him in the shape of help from public funds. He may certainly earn something by doing work. This sums up my advice. Think over it and act according to the promptings of your heart.

Enclosed please find Mathew's letter. Prema's letters are such that they promptly elicit fitting replies.

What about the workshop?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8457. Courtesy: Narandas Gandhi

316. LETTER TO H. L. SHARMA

July 1, 1935

CHI. SHARMA,

There is a letter[4] from Calcutta announcing the ship's departure around August 10. It also says that you must reach there 10 or 12 days earlier. They will arrange for your visa for America. Who sent you the newspaper cutting[5]? Anyway, we shall have more specific news in four or five days' time.

[1] Not traceable; however, *vide* "Letter to Vallabhbhai Patel", pp. 223-4.

[2] & [3] Bali Manilal Adalaja and Kumi Tulsidas Maniar, sisters-in-law of Harilal Gandhi

[4] Presumably from the Birla brothers, who were financing the addressee's trip abroad

[5] A friend of the addressee had sent him a cutting from a Calcutta newspaper reporting the addressee's proposed trip to America.

Never mind the sea. You have to leave only from Calcutta.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 172 and 173

317. LETTER TO NARAHARI D. PARIKH

Not revised *July 2, 1935*

CHI. NARAHARI,

Mahadev left last night for Bombay. I am redirecting your letter there.

Do you know any relation of Hari Singh? I hope you have informed him. I assume that he was duly cremated. Who attended the funeral? Where was Hari Singh sleeping? Is the place safe? Was he sleeping on a cot or on the ground? Personally I believe that everybody dies only at the appointed hour, but because we do not know the hour and also because nobody welcomes death, we must take measures to save a man's life. Looking at the matter thus, when we do not know definitely what bit a person, we must assume that it was a serpent and apply remedies accordingly. We may take him to a doctor, or, if we do not do that, we can bind the vein so as to stop the flow of blood, cut open the spot where we suspect the person to have been bitten and put permanganate in the wound, apply a mud pack and keep him conscious anyhow. We may even induce vomiting. This can be done by thrusting one's fingers into the throat or by making the person drink warm water mixed with salt. If the salt is in sufficient quantity, vomiting is bound to follow. We should know from a doctor if there are other remedies also.

Tell Bhagwanji that I got his letter. I do not remember his questions, however. Ask him to state them again.

Blessings from
BAPU

SHRI NARAHARI D. PARIKH
HARIJAN ASHRAM, SABARMATI, AHMEDABAD

From a photostat of the Gujarati: S.N. 9083

318. LETTER TO SHIVABHAI G. PATEL

MAGANWADI, WARDHA,
July 2, 1935

CHI. SHIVABHAI,

I got your letter. You have started well. In my view, there is no place for the buffalo or buffalo-ghee in our programme of village industries. Why should we interfere with an activity that is going on smoothly? We do not want to take up this work as a business.

No one who looks upon service of the cow as a religious duty will ever advocate the cause of the buffalo.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9515. Also C.W. 431. Courtesy: Shivabhai G. Patel

319. LETTER TO VASUMATI PANDIT

July 2, 1935

CHI. VASUMATI,

I got your letter. I was indeed very glad to learn that you had decided firmly to stay there for one full year. If your mind is cheerful, then your health will automatically improve and remain better. The work assigned to you is really very good. Also engage yourself in learning something which interests you personally but not at the cost of your health. It is strange that Prabhavati has not yet arrived. Please give the enclosed letter[1] to Shivabhai. Ba has gone to Delhi.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9402. Also C.W. 648. Courtesy: Vasumati Pandit

[1] *Vide* the preceding item.

320. LETTER TO NARANDAS GANDHI

July 2, 1935

CHI. NARANDAS,

I forgot to reply to one question of yours.

Is it necessary to reply to what Vajubhai[1] has written? I do want your reply when you get the time. I have received another still longer statement. I will send it to you after reading it. Read both and send me your remarks.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8458. Courtesy: Narandas Gandhi

321. LETTER TO MRS. S. SRINIVASA IYENGAR

July 3, 1935

DEAR SISTER,

As my right hand is resting I must dictate, for the left hand can work but slowly. The forthcoming Sunday is a great event for you. May God bless you and yours, and may He bless the bride and the bridegroom. May He give him a long life of health, strength and service.

Yours sincerely,
M. K. GANDHI

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

[1] Vajubhai Shukla, teacher of Rajkot Rashtriya Shala and Jamnadas Gandhi's colleague

322. LETTER TO NARANDAS GANDHI

MAGANWADI,
July 3, 1935

CHI. NARANDAS,

Jethalal's[1] letter has been lying with me for a long time, but I could go through it only today. He has sent copies of it to Vallabhbhai and others. Before that he had written to Nanabhai and Nanabhai had sent the letter to me. Nanabhai had also replied to him but there seems to have been some misunderstanding on his part. He should clarify the matter. When I got that letter, I wrote to Jethalal and asked him to write whatever he wanted to. The accompanying letter is in reply to that. I myself can reply to many of the points in it, but that is not enough. I must have your official reply. Please, therefore, let me have it. I had a letter from Harilal yesterday. I could understand nothing in it.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8459. Courtesy: Narandas Gandhi

323. LETTER TO VALLABHBHAI PATEL

July 3, 1935

BHAI VALLABHBHAI,

I got your letter. Mahadev seems to have needlessly frightened you and got frightened himself. I merely cautioned Harilal not to play any tricks on me lest he should lose me altogether. But he seems to have been up to something of that kind and, therefore, has taken the warning. There was a letter from Narandas saying that he had disappeared since two days ago. If, therefore, he has not returned before now, it is five days since he left.

[1] Jethalal Joshi, ex-member of Rajya Sabha; formerly a teacher of Rajkot Rashtriya Shala

There is no fear at all of my taking his disappearance to heart. He has been disappearing in this manner for a long time now. Some outward signs of change in him had certainly roused my hopes, but how long can a man keep up pretence? Please don't worry in the least. I will not take any hasty step. There is no need, either, for any such step now. Apart from this, my health is excellent and I am working with the utmost care. And ultimately it is God's will that prevails. As long as He wants to use me as an instrument of service, no harm will come to me. And when the end does come, no precaution or remedy will avail. India's future is safe. I see no sign at all for despair. God will permit nothing that is not for the country's good.

After you have recovered, your health will perhaps improve if you have your headquarters here.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, p. 175

324. LETTER TO NARAHARI D. PARIKH

July 3, 1935

CHI. NARAHARI,

I went through your letter regarding the school. What salary does Jayabehn get? The fact that you have not trained even a single lady out of twenty-five shows that there must be some defect in our system of teaching. And if this is so, how can we expect to get a lady from outside who would fit into our system of education? I think we will have to reap as we have sown. Please do not think for a moment that I say 'we' just for the sake of formality. I fully realize my own shortcomings. I do regard myself as a teacher but I am a giant among pigmies. All that I want to convey is that you must resolve to train someone up to your expectations from among our women. It is . . .[1]

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

[1] The letter is incomplete in the source.

325. LETTER TO VAIKUNTH L. MEHTA

July 3, 1935

BHAI VAIKUNTH,

Mahadev is of course there. I read your postcard to him.

I also learnt the good news that Lallubhai's operation was successful. I hope he is well.

Mahadev had told me about the talk [you had] with Seth Mathuradas. What I can gather from it is that he will sign the document.

Blessings from
BAPU

SHRI VAIKUNTH MEHTA
CENTRAL CO-OPERATIVE BANK
BOMBAY

From a copy of the Gujarati: V. L. Mehta Papers. Courtesy: Nehru Memorial Museum and Library

326. LETTER TO KRISHNACHANDRA

Unrevised *July 3, 1935*

CHI. KRISHNACHANDRA,

An eternal conflict goes on in our hearts between the divine and the demoniac, truth and untruth, knowledge and ignorance, light and darkness. We should put up a struggle to our utmost but not beyond our strength. Arjuna was overreaching himself when God dissuaded him. To take an example, ahimsa is good but what should I do if I cannot rid myself of the fear of snakes? When I have already killed it in my mind, but only shrink from putting the thought into action, dharma indicates that I kill it in accordance with my nature. The resolve not to kill it serves no purpose. The same holds true in the instance of *brahmacharya* and the householder's estate. Observance of lifelong continence is undoubtedly worthy but those unable to control their passion should enter the holy state of matrimony as *brahmacharya* in such instances would be a mere mockery of it. There is no contradiction here, only a matter of two distinct dharmas.[1]

[1] *Vide* also "Ideals and Practice", p. 248.

Yes, prayers are most essential. They help one to cultivate a spontaneous habit of constant remembrance. The quantity of *neem* leaves may be reduced if necessary.

I can judge the state of your health only when you come here. There should be no faintness of heart now. When you hope to gain your peace of mind with me you should promptly come over.

Blessings from
BAPU

From a photostat of the Hindi: G. N. 4275

327. LETTER TO AMRIT KAUR

WARDHA,
July 4, 1935

MY DEAR AMRIT,

I have your letter. Your letters to me are love letters, each time I suppose not less than an hour's effort even for you—a ready and fast writer. Now that we know each other so well, you can certainly save your time by writing only when you must. Though I treasure your long letters, I would be satisfied with a mere post-card telling me of important events.

You have your work cut out for you at Poona. Are you coming to Wardha on your way to Poona or on your way back or both ways? The weather is much cooler just now.

I have shared your letter with Kumarappa[1]. If you can establish contact with rickshaw-pullers, it would be a great thing. They can easily spin, weave and add to their meagre earnings.

I am sorry Krishnarao is leaving you. Of course, ultimately you will have to rely upon yourself. Though your arms may not be strong enough to work at the bow, it is good that you will know the process of carding. That would enable you to regulate and control carding by others. If your girls learn spinning, you will insist upon their carding. Unless they do, they will never spin regularly. And it is a bad job to depend upon others for slivers. If they form a kind of spinning-club, they can have a division of labour. Some may gin, some others may do the carding, many can make slivers and all will spin.

[1] J. C. Kumarappa, Secretary of the All-India Village Industries' Association founded in October 1934

The clothes you have for Quetta relief, may be sent to Dr. Gopichand[1] for the refugees in the Punjab, unless of course there are refugees in Simla itself, in which case you can distribute your clothes among them. Only I fancy that in Simla you will have the most well-to-do refugees, whereas in Lahore the poorest must have congregated.

I shall hold on the money. It can be sent where they have spent what is being collected now. There is always in such calamities an ample fund in the beginning stages.

You need not get out of your 'Ville' to sell those paper sheets and envelopes I have sent you. I am in no hurry to have the price of them. And ultimately even if they could not be sold there, there would not be any difficulty in selling them here, without any loss. I know we cannot make the profits that you can, but you must not give undue labour to their sale.

The slivers I have sent you, should give you at least 25 counts, as they are capable of giving 30 counts.

Please hand over the enclosed letter to Andrews.

Love.

BAPU

SHRI RAJKUMARI AMRIT KUNVAR BEHN
MANORVILLE
SIMLA

From the original: C.W. 3539. Courtesy: Amrit Kaur. Also G.N. 6348

328. LETTER TO S. SRINIVASA IYENGAR

July 4, 1935

DEAR FRIEND,

I was glad to have your letter. I do hope that you will not leave Kodaikanal till you are thoroughly restored and enjoying your normal health.

I sent my blessings[2] through Ambujam two days ago, as I learnt through her the date of the forthcoming marriage. I have written[3] today to Mrs. Iyengar as also to Krishnaswami. Thank you for your good wishes.

[1] Dr. Gopichand Bhargava

[2] *Vide* p. 218.

[3] *Vide* p. 222.

Yes, I am keeping quite well and quite cheerful. Both I count as God's gifts.

Yours sincerely,
M. K. GANDHI

SJT. S. SRINIVASA IYENGAR
"SRINIKETAN"
KODAIKANAL

From a photostat: C.W. 10752. Courtesy: Nehru Memorial Museum and Library

329. LETTER TO S. AMBUJAMMAL

July 4, 1935

CHI. AMBUJAM,

Here are two letters, one for Mother and the other for Krishnaswami. To Mother I am writing at Father's wish. I have received a sweet note from him today.

Blessings from
BAPU

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

330. LETTER TO AMRITLAL NANAVATI

July 4, 1935

BHAI AMRITLAL,

It is natural that I was sorry to learn about your younger brother's death. But, after all, since I have so many co-workers, there is always news of somebody's death or birth, and joy and sorrow are balanced so equally that to say 'I feel sorry' seems to be an exaggeration. Moreover, if regarded rationally, death is not a curse, but is rather a gift from God, being a release from life. This intellectual conviction has considerably blunted my feelings. I should like you to see the matter in the same light and console yourself with that knowledge, and cultivate a greater spirit of service.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10710

331. LETTER TO PRABHAVATI

July 5, 1935

CHI. PRABHA,

You have caused me much pain this time. How long would it have taken to drop me a postcard with two lines? I hope you have obtained Babuji's permission. From your description of the conditions, I can see that it was absolutely necessary for you to stay on there. It is raining here daily. My diet remains the same. My health is good. I have not taken my weight recently. Ba and Manu have gone to Delhi. Rajendrababu was here on a visit some time ago. Amtussalaam is still here. Lakshmi[1] has come from Bardoli.

I don't have time to write more.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3451

332. LETTER TO LILAVATI ASAR

WARDHA,
July 5, 1935

CHI. LILAVATI,

If you do not follow the corrections and the notes, do ask me. Please improve your handwriting. Make the letters large and keep your words separate.

I do not have any trouble [in correcting your lessons]. But I will appoint another teacher. Meanwhile keep on sending [your lessons] to me.[2]

1. Normally we can say that 's' is used for living things and 'of' for non-living things; e.g., 'a man's leg' but 'a leg of a table'.

2. 'Had' is used for an action which is already over before another; e.g., 'He had eaten when I went to him'; but 'He

[1] Wife of Maruti Sharma

[2] What follows is given on the margin of the addressee's letter.

ate at 10 o'clock'. 'Had eaten' is past perfect tense; 'ate' is simple past tense.

3. 'Have' is used as an auxiliary verb as well as the main verb. As the main verb it denotes possession or relationship, e. g., 'He has a box.'—possession; 'He has a son.'—relationship.

When an action is complete, forms of 'have' are used but when it is intended merely to suggest the past tense, forms of 'be' are used. For examples, see the second note.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10127. Courtesy: Lilavati Asar

333. LETTER TO JANAKIDEVI AGRAWAL[1]

July 5, 1935

DEAR SISTER,

I, on my part, have instructed Moolchandji not to exercise any compulsion on you.[2] And you too should treat him in the same way. You should have all liberty in respect of food. But as you cannot bring yourself to accept the mode of life followed by Moolchandji you may live separately and do as you please. This, however, does not absolve him of the duty of providing for your maintenance.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 836

[1] Wife of Moolchand Agrawal
[2] *Vide* p. 195.

334. *HARIJAN CONFERENCE*

On 16th June a Conference of workers in the Harijan cause was organized in Mysore under the auspices of the Mysore State Harijan Sevak Sangh. Shrimati Rameshwari Nehru presided. The following message was sent by the Dewan, Sir Mirza Ismail:

> I am very glad to hear that the Mysore State Harijan Sevak Sangh is organizing a conference of workers engaged in the noble cause of the uplift of the Depressed Classes, better known as Harijans, to review the result of the past year's work and to settle future lines of action. I need hardly say that I wish the conference all possible success. The keen solicitude of His Highness the Maharaja and his Government for the well-being and prosperity of the people extends, as is well known, to his subjects irrespective of their caste, creed or race. The social and educational uplift of the Harijans, who form no small section of His Highness's subjects, is therefore a matter which has received and will continue to receive the active sympathy and support of His Highness's Government. Various measures have been adopted by Government in recent years to ameliorate the condition of this community. In this task the co-operation of the public and of such organizations as the Harijan Sevak Sangh of Bangalore is to be welcomed. I wish this Sangh all success in its labours to create a higher tone in the social life of the community and to enable it to play its part in the public life of the State.

The conference passed many resolutions of local importance from which I take the following:

> This conference appeals to Government to be pleased to grant the following additional facilities.
>
> 1. Lands for the starting of agricultural colonies in the Irwin Canal Area and also under the Vani Vilas Sagara.
> 2. Sites for the extension of Harijan quarters in the villages.
> 3. Definite allotment in the budget for the provision of drinking-water wells to Harijans in the villages.
> 4. Increased grants to aided Harijan hostels, scholarships and exemption from the payment of sports and library fees.
> 5. Preferential appointments to the Harijans who have passed the high school and college examinations.
> 6. Appointment of a Special Officer with staff and budget provisions to look after the moral and material improvement of the Harijans in the State.

7. Creation of an Educational Trust Fund and formation of an advisory board.
8. Starting of a free boarding-home for Harijan girls in Mysore.
9. Permission to the Harijans to enter and worship in all temples under the management of the Muzrai Department.

Let us hope that these reasonable requests will be granted by the authorities and perfect equality established between the Harijans and the other citizens of the State.

Harijan, 6-7-1935

335. MISSION OF KHADI

The mission of khadi is not merely to supply the townspeople with fashionable khadi that will vie with the mill manufactures and thus like other industries supply a few artisans with employment, but is to become a supplementary industry to agriculture. This mission still remains unfulfilled.

In order that it may fulfil this mission, it has to be self-sustained and its use must spread in the villages. Just as the villagers cook their own *roti* or rice so must they make their own khadi for personal use. The surplus, if any, they may sell. This mission cannot be delivered unless the khadi service changes its complexion and the Spinners' Association its policy.

Every member of the khadi service should know the processes through which cotton passes before it becomes khadi.

When emphasis is put on self-sufficient khadi, commercial production will be restricted to the real wants of townspeople. It will then pass into the hands of private businessmen instead of being centralized in the hands of the Association.

In trying to commercialize khadi, the Association has been hitherto dominated by the ruling prices. Thus the spinning wage has been the worst of all the wages for any form of labour. They have also varied with provinces. Therefore the prices of khadi too have varied with the provinces. It is all very well for mere profiteering bodies to countenance and even stimulate cut-throat competition, but associations whose sole purpose is to serve the pauper millions cannot afford to join such competition. There is no reason why a spinner in Bihar should get less than her sister in Gujarat. No doubt prices vary in different provinces because the standard of living varies. But the Association cannot afford to take things as they are. It has to change them, if they are unjust,

There is no reason why the price of one hour's labour in spinning should be less than one in weaving. There is more skill involved in spinning than in simple weaving. Simple weaving is a purely mechanical process. Simplest spinning requires the cunning of the hand. Yet the spinner gets one pie per hour against the weaver's minimum of six; the carder too does better, almost as well as the weaver. There are historical reasons for this state of things. But they are not just merely because they are historical. Time has come for the Association to equalize if not also to stabilize the prices of all labour regulated by it. This, in many cases, will mean inviting the weaver to lower his scale of wages where he gets more than one anna per hour. Time may never come when all the weavers will voluntarily consent to the equalization process. But if the doctrine of equality of wages for all productive labour is sound, the Association must strive to approach the ideal as near as may be. Unless the whole jump is taken at once, the beginning must be made with raising the wages of spinners to a decent level for a decent hour's work. Vinoba is experimenting with spinning at the rate of nearly nine hours per day at the same time that he is taking his classes. His output per hour should be regarded as the standard output per hour entitling the spinner to the standard wage. I hope to publish shortly the results of Vinoba's labours.

My scheme presupposes living contact with the spinners' life. A body that would give an unexpected rise in wages will watch the course of the nickel pieces that may be distributed. It will be useless to raise wages gratuitously if they are to be wasted in drink or extravagant marriage or other feasts. The mission of khadi is almost like that of untouchability. The so-called higher classes have for ages utterly neglected the lower classes with the result that the latter do not know the art of living. They think that they are mere 'hewers of wood and drawers of water'. The so-called upper classes have not escaped the punishment of their misdeeds, for they too do not know the art of living and would perish today if they had no help from the 'lower classes'. The mission of khadi is to correct this double evil by inviting the 'upper classes' to [do] penance towards the 'lower classes'.

Let the village industries workers, too, see to it that the villagers occupied in the various industries organized by them get the minimum wage that may be fixed by the Association.

Harijan, 6-7-1935

336. ON DIARY-WRITING[1]

Your diary must contain every particular about your health. It must also contain the particulars of work done every hour, if the work could be so divided. You might also make it a mirror of your own mind, recording your thoughts and dreams, good and bad, and you must also make it a record of your acts, good and bad. This mirror of the self is helpful for a purification of one's self. One's bowels must move regularly in order to keep one in a fit condition. That is physical purification. Just as this physical purification is necessary for the health of the body, even so spiritual purification is necessary for the health of the soul. In fact the necessity for physical cleanliness is in inverse proportion to the necessity for spiritual cleanliness. That is to say, spiritual cleanliness means automatic physical cleanliness. Have we not heard that a yogi's body emits a fragrant smell? The 'fragrant' smell means here the absence of bad smell.

Harijan, 6-7-1935

337. NOTES

Harijan Wells Funds

This week is published an estimate of wells required in the Province of Delhi for Harijans. The reader will note what the wells mean to sweeper-class Harijans. They are debarred from using even the wells set apart for the other classes of Harijans. Of course this is not peculiar to the Delhi Province. The reiteration of the grievance emphasizes the importance of this special charity. I hope that the heads of provincial Sanghs will make local collections which may be earmarked for use in their own provinces to the extent required.

Tamil Holy Book

Thiruvalluvar was a Tamil saint. Tradition says that he was a Harijan weaver. He is said to have lived in the first cen-

[1] This is extracted from Mahadev Desai's "Weekly Letter". Gandhiji, who was examining the diaries of Ashram members, gave this advice when one of them asked him "what particulars he should enter in the diary and what not".

tury of the Christian era. He gave us the famous *Thirukural*—holy maxims described by the Tamilians as the Tamil Veda and by M. Ariel as 'one of the highest and purest expressions of human thought'. The maxims number 1,330. These have been translated into many languages. There are several English translations. The late V. V. S. Iyer, who founded the Sharmadevi Ashram for the service of Harijans among others, produced the latest translation. He died leaving Sharmadevi and his book to the nation. Sharmadevi now belongs to the Harijan Sevak Sangh. There are about 1,000 copies still left of the second edition of the translation. The price of the book was Rs. 5 originally. It has now been reduced to Rs. 2/8. The book has a substantial preface written by the translator. The proceeds will be utilized for the Harijan service. To whet the reader's appetite I quote two maxims at random:

> Take not away from any living thing the life that is sweet unto all, even if it be to save thine own.

Compare Goldsmith's:

> No flocks that range the valley free
> To slaughter I condemn,
> Taught by the Power that pities me
> I learn to pity them.

The other selection is:

> Death is like unto sleep and life is like the waking after that sleep.

Compare Wordsworth's:

> Death is but a sleep and a forgetting.

The book can be had on application to the Secretary, Tamil Nad Harijan Sevak Sangh, Teppakulam, Trichinopoly.

Harijan, 6-7-1935

338. LETTER TO F. MARY BARR

WARDHA,
July 6, 1935

MY DEAR MARY,

(Bapu insisted on my calling you by your Christian name when he heard me say that I was going to write to you as "Miss Barr"!)

I am writing to you on his behalf. He has your letter of the 2nd instant. It is his desire that you should not leave Miraj until the doctors have declared you quite cured and fit enough to return to your work. He agrees entirely with your plan—when you do return—of returning *via* Secunderabad, instead of by Poona. Bapu feels also that your teeth and eyes should receive the necessary attention from the specialists who have treated you before—so you must consult them when it is possible for you to do so.

Regarding Maria Petersen's letter Bapu wishes me to say that there is no likelihood of his going to Denmark. . . .

With love from
AMRIT KAUR

From a photostat: G.N. 6052

339. LETTER TO MANILAL AND SUSHILA GANDHI

July 6, 1935

CHI. MANILAL AND SUSHILA,

I have your letters. I understand the difficulty about eradicating malaria. The task is certainly difficult if all around the place there are plantations of sugarcane. But one thing about mosquitoes is that they do not fly beyond a certain distance. I think you are not likely to be affected by plantations situated at a distance of a hundred acres from your place. Be that as it may, make sure that no water or moisture collects around the place. Since the houses are on top of a hill, there is no possibility, either, of water accumulating around them. The food should be light. You should eat green leaves like salad, etc. Constipation should never be ignored. Mosquito-nets should be used. I think with the help of these precautions you can keep off malaria. I was surprised to learn that Lakshmi could send khadi made from

the yarn spun by me. May I take it then that I need not send anything now? If you two cannot spare any time to teach Sita, then I should think that there is some big defect somewhere in your life. If, willingly or unwillingly, you accept the responsibility of parenthood, then it also becomes your duty to train the children's body, mind, etc., and you ought to spare some time for that, however busy your life may be. Thanks to God's kindness, children do get some education from parents whether they know it or not. Whether you want it or not, your children are bound to imitate your manners and thoughts. Even for that reason, parents are obliged to keep their thoughts and actions absolutely pure. If your speech is pure, that of your children will be pure. If you pray regularly, your children also will do the same. Whatever things and in whatever manner you eat, your children will do the same. What remains then is instruction in letters. How much time can it consume? With a little care, you can easily impart that to children while they are playing about. But, then, there should be a firm determination on your part to impart education to your children yourselves. You should first acquire in some measure the knowledge that you want to impart to your children. And the result will be that your children will get valuable knowlege in the normal course of their daily life, such as they can never get in schools. If you spend your time in this way instead of in idle gossip, then you will increase your knowledge also and, what is more, your whole life will become more disciplined.

Forget Sorabji and his conduct. If you try to understand the affair about *halwa*, you will find it amusing. You should learn to get entertainment even from such malicious stories.

Harilal seems to have gone off the rails once again.[1] Maybe he had never returned to the rails and was merely pretending reformation when he came here. But, instead of levelling such a serious charge against him, assume that he has now gone off the rails. This is only my suspicion as yet. I do not know what the truth is. It will be known in a few days.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 4839. Also C.W. 1251. Courtesy: Sushila Gandhi

[1] *Vide* also "Letter to Vallabhbhai Patel", pp. 223-4.

340. LETTER TO LILAVATI ASAR

July 6, 1935

CHI. LILAVATI,

I got your very strange and sad letter. Only two days ago I had from you a letter full of hope, which gave me an impression that you were now completely composed. But today's letter seems to have been written by another Lilavati as it were. How did such a profound change take place in just two days' time? You are staying in Rajkot of your own free will. I had even suggested that you might study in Bombay. It has always been my wish that you should not overstrain yourself. What has happened all at once to fill you with such profound despair? If you find the atmosphere there full of selfishness, it will hardly be different anywhere else. It is in your hands to create and preserve the atmosphere that you desire. Have patience and be calm. But if your patience and endurance are exhausted, leave Rajkot by all means. You are entirely free. The relationship with me does not clip anybody's wings. On the contrary, it gives fresh wings to a person if he has none. Hence, you can fly wherever you want to. Whether you can stay with me here is a different question altogether. We shall think over it if an opportunity occurs. Do not ever give up Narandas's protection. You will repent if you do that. I cannot suggest a better guide for you than he is.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9334. Also C.W. 6609. Courtesy: Lilavati Asar

341. LETTER TO NARANDAS GANDHI

July 6, 1935

CHI. NARANDAS,

Read the accompanying letters and do what is necessary. What has happened to Lilavati? She is extremcly agitated. She is a good girl, but one can never be sure when she will let one down. Still I am at ease since you are by her side.[1]

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8460. Courtesy: Narandas Gandhi

342. LETTER TO PRABHASHANKAR PATTANI

July 6, 1935

SUJNA BHAISHRI,

I wish to write this letter with the left hand for a change. Whatever one might think, it is in India we shall find our happiness in the poor comforts of our huts. Can we ever be happy by going abroad? I am glad that you read the Harijan story twice despite your worries. Don't mind what happens now. I hope you are taking care of your health. Worrying won't solve this problem. Don't you know that Ramabehn[2] is by your side? I wanted to write this last sentence differently but wrote it thus. But since it is apt, I am not revising it. She is a sort of a philosopher, but just as we do not know God who is very near us, we often do not know the friend who gives us real solace. Hence, if you do not feel reassured in her presence, I have suggested in the sentence above that you have no cause for worry so long as she is with you. She is the right person to bear the burden of your suffering.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: G.N. 5943. Also C.W. 3260. Courtesy: Mahesh P. Pattani

[1] *Vide* also the preceding item.
[2] Addressee's wife

343. LETTER TO NARANDAS GANDHI

WARDHA,
July 7, 1935

CHI. NARANDAS,

Where is the need for you to reason any further with Harilal? Can we compel him to be virtuous? It, therefore, seems to me that you need do nothing except pass his letters to me and mine to him. You may see what you can do when he repents again.

Kanu[1] recovered from fever long ago. Please rest assured that he is perfectly at ease here. Neither you nor Jamna nor Purushottam need worry in the least about him. He is working constantly under my eyes.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8461. Courtesy: Narandas Gandhi

344. LETTER TO AMRIT KAUR

Monday, July 8, 1935

MY DEAR AMRIT,

These are the remains of the paper sent to you. Never believe what the papers say of me unless you have confirmation from here. I did howl from pain for 45 minutes. When it was over, there was no weakness felt, no weight lost. It was an overdose of *neem* leaf. I was trying its maximum capacity. Such experiments must be tried on self. My experiments have never done permanent harm. I have made rich discoveries for myself and companions. In the early days my teeth suffered. But there too, there was nothing wrong with the experiment. It was my ignorance of early days. If our doctors knew the properties of indigenous foods and drugs, the way of persons like me would be simple and easy.

I shall have more paper made for you.

[1] Addressee's son

Believe me, I am quite fit.
I had to do the writing myself today—Monday !
Love to you all.

BAPU

From the original: C.W. 3540. Courtesy: Amrit Kaur. Also G.N. 6349

345. LETTER TO K. M. MUNSHI

July 8, 1935

BHAI MUNSHI,

Your article is good, but it should be in Hindi. The English version should be as its translation. If this is not done, you will be making a wrong beginning. The writers in the North will not tolerate English. Have you made it clear that the monthly[1] will be printed in Hindi? I hope articles in other languages also will be printed in the Devanagari script. If I am right in this assumption, you should make the point clear in your article.

I like the idea of an advisory board. If I am to be the President in my official capacity, then there is no question of accepting or declining. If I am to be appointed President afresh, I would certainly hesitate. What place can I have among scholars? I like to remain within my sphere.

If it is possible to elect a new President, Vidhu Shekhar Shastri of Santiniketan or Shri Joshi of Karve University will deserve the honour. I hear that the latter is a great scholar. I do not know him personally. Think over this suggestion objectively. My hesitation does not spring in the least from false modesty. My literary ability is practically nil. Being gifted with common sense, I can make good use of whatever little ability I have. After you send me the brochure, I will write a brief 'Foreword'[2] for it. For the present, I would like to see the advertisements. We shall think of some restrictions by and by. Personally, I would be for accepting advertisements only of books, education, etc. What connection can a purely literary paper have with soap or hand-made stick? or khadi? Advertisements of hand-made pens or paper or pictures would be all right. We may freely accept advertisements of foreign books. But I do not insist on my own views prevailing

[1] *Hansa*

[2] *Vide* "Message to *Hansa*", 5-8-1935.

in this matter. We shall have whatever restrictions I can persuade you to accept. My health is excellent.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 7578. Courtesy: K. M. Munshi

346. LETTER TO SAIYED KASIM ALI

WARDHA,
July 8, 1935

BHAI KASIM ALI,

I am helpless. Village uplift can be brought about only by silent service, not by stage-plays. I do not find your play with me. Did you send it under registration? Anyway, I am hunting for it. You ought to find some occupation there itself if you are in financial straits. Even otherwise it is not the proper thing to earn one's living from writing alone.

M. K. GANDHI

SAIYED SAHEB KASIM ALI, VISHARAD
BETUL

From a photostat of the Hindi: C.W. 9752

347. LETTER TO NARANDAS GANDHI

MAGANWADI, WARDHA,
July 9, 1935

CHI. NARANDAS,

I got your letter. I had in fact washed my hands of him[1] after I got his last letter. I fear that he had started drinking from the very beginning. The day he had sought my permission to take brandy as medicine for malaria, I had concluded that he had started drinking again. Hence there is no question of my being shocked at all. Since he had come to me, I trusted him and would do so again, but I can do no more than that.

You certainly did well in not sending a wire. Don't spend any money for sending him here. Leave him to his fate.

[1] Harilal Gandhi

I have already sent Lilavati's letter to you as also my reply[1].

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8462. Courtesy: Narandas Gandhi

348. LETTER TO LILAVATI ASAR

July 9, 1935

CHI. LILAVATI,

I hope you have calmed down. What had upset you? You would not be so easily upset if you don't do anything against your nature. May God give you wisdom. Pray to Him every day, both in the morning as soon as you get up and in the evening before going to bed, to give you mental strength.[2]

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9335. Also C.W. 6610. Courtesy: Lilavati Asar

349. LETTER TO HARI GOVIND GOVIL

July 10, 1935

BHAI HARI GOVIL,

The book you sent has been received. My thanks to your wife. She can write whenever she pleases.

What you say about a dictionary and a Hindi primer is quite right. I shall do what is possible.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1022

[1] *Vide* p. 238.
[2] *Vide* also p. 238.

350. LETTER TO SATIS CHANDRA DAS GUPTA

WARDHA,
July 10, 1935

BHAI SATISBABU,

Your letter. How is it possible for me to keep aloof from the Barkamta affair? If the Charkha Sangh receives any complaint regarding khadi the matter perforce has to be cleared up. Shankerlal is ill and he is moreover upset over this dispute. Therefore he has referred it to me. Annada's letters too are pouring in. So the matter has to be settled one way or the other. In my opinion you and Annada should both make your statements. Next, each of you should answer the other's allegations. If, after that, there is need for you two to be called, I shall send for you. Otherwise I shall simply give my award. Isn't this quite the right thing?

As regards bones I appreciate the process adopted in Indore.[1] Some nitrogen is of course wasted. But does it matter? If the bones are fired carefully they can be easily ground in an ordinary mill. Hundreds of maunds of it can be ground to powder in the lime-grinding mill and this manure will be marketable.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1711

[1] Gandhiji had visited the plant earlier in April.

351. LETTER TO PREMABEHN KANTAK

WARDHA,
July 11, 1935

CHI. PREMA,

I got your letter just now. Since it was written on the occasion of your birthday, have my blessings first.

What a woman you are! You don't say which birthday you celebrated. Your noble aspirations will assuredly be fulfilled. One who strives for good aims never strives in vain, and one who strives for evil aims never succeeds. The latter only seems to succeed sometimes.

About other things, when I have more time.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 10375. Also C.W. 6814. Courtesy: Premabehn Kantak

352. LETTER TO LILAVATI ASAR

July 11, 1935

CHI. LILAVATI,

I got your letter. Do come over during the holidays. We shall consider the matter then. I am writing to Narandas about your pay.[1] Do you know what staying with me means? It means living like a labourer, learning whatever you can while labouring and eating whatever food you are given. If you can be satisfied with this, then come. You won't have a separate room here. This manner of living is difficult for me, for Ba, and would be so for everybody. But you may see for yourself when you come here. For the present, patiently go on doing the work assigned to you there.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 10107. Courtesy: Lilavati Asar

[1] *Vide* the following item.

353. LETTER TO NARANDAS GANDHI

July 11, 1935

CHI. NARANDAS,

For the present Harilal may be considered as lost to us. . . .[1] I get Lilavati's letters. Enclosed please find one for her.[2] We may pay her out of the school funds if that is possible. If this is the only cause of her discontent, remove it.

Do give Mathew physical labour. What is the duration of each class?

Kanu is keeping very well.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8463. Courtesy: Narandas Gandhi

354. LETTER TO PARIKSHITLAL L. MAJMUDAR

MAGANWADI, WARDHA,
July 12, 1935

BHAI PARIKSHITLAL,

Ambalalbhai must have reached there now. He has become a handicap, but that does not mean that he has got exemption from having to contribute to the purse occasionally. You may, therefore, go and explain to him the whole budget. Accept whatever he gives and write to me and tell me what he says. I will discuss the matter with Shankerlal when he comes.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3960. Also C.W. 126. Courtesy: Parikshitlal L. Majmudar

[1] Omission as in the source

[2] *Vide* the preceding item.

355. LETTER TO HEMPRABHA DAS GUPTA

July 12, 1935

CHI. HEMPRABHA,

Your long letter gave me much joy. If I had not read it I could not have understood your mind. Your letter expresses anger, agitation and pride. To assert that men controlling the Charkha Sangh have spoilt it all, that the Pratishthan alone has accomplished everything, yet has had to suffer all hardships and that Annada and others bear animosity is not correct and it proceeds from pride. Regarding all this I shall not answer through a letter. You have to come here; only then will you and I, too, gain peace of mind. You must bring Satisbabu with you but it does not matter if he cannot come. The decision taken will be conveyed to him when the time comes and of course put into effect. Do come over at your earliest; your health, too, will benefit.

Blessings from

BAPU

From a photostat of the Hindi: G.N. 1712

356. ADVICE TO KEISHO[1]

[Before *July 13, 1935*]

It is indeed swadeshi cloth for you, but not the cloth that you should go in for in India. "In Rome do as the Romans do" is not a meaningless saying. We must try to observe the manners and customs of the country whose salt we eat. When I was in Africa, I tried to use as many things as I could, made by African hands. So unless you have any special objection, I would ask you to use khadi. Khadi is no doubt dearer, but then you may try to do with less cloth than you need.

Harijan, 13-7-1935

[1] This is extracted from "Weekly Letter" by Mahadev Desai who had explained that the advice was given when Keisho, a Japanese monk staying at the Ashram, purchased Japanese cloth. *Vide* also "Speech at Ashram, Wardha", Before 20-7-1935.

357. *IDEALS AND PRACTICE*[1]

There is an eternal struggle going on in us between the powers of light and powers of darkness, those of truth and of untruth, between God and the Devil. We have to carry on the struggle as best as we may, but we have always to be conscious of our limitations. Arjuna was on the point of forgetting his limitations and Lord Krishna prevented him from doing so. Ahimsa is the law of life, but if I have not shed the fear of serpents what am I to do? My mind has already killed the serpent, only the flesh is weak. Your duty says: 'Kill it. Give up the vain attempt of refraining from killing it.' The same is the case about *brahmacharya* and *grihasthashrama*. Lifelong *brahmacharya* is a consummation devoutly to be wished, but he who cannot control his passions, whose mind and sense lust after the flesh, must enter *grihasthashrama* and a pure householder's life. For him the attempt at lifelong *brahmacharya* is vain. He will not give up his faith in the ideal, but he will approach it by gradual practice in self-restraint.

Harijan, 13-7-1935

358. *PUNJAB HARIJANS AND WELLS*

I gladly publish the foregoing[2]. I am asking Lala Mohanlal, the Secretary of the Punjab Harijan Sevak Sangh, to deal with the letter. All the needs of Harijans in the matter of wells that come under the observation of the local Sangh will certainly be

[1] This is extracted from "Weekly Letter" by Mahadev Desai, who had explained: "In a recent article entitled "All Life Is One" [*Vide* Vol. LX, pp. 192-3] Gandhiji answered all questions directed at some of the seeming contradictions between his belief and action. In reply to similar questions addressed to him privately he sent a reply [presumably "Letter to Krishnachandra", p. 225] which makes his position and those of aspirants clearer, if possible."

[2] This was a letter dated June 28, 1933, from K.A. Rahman, Secretary, Sanitary Board, Punjab, not reproduced here. The addressee, who had read an article about drinking-water for Harijans in the Punjab in *Civil and Military Gazette*, dated June 27, 1935, had pointed out that "in recent years lakhs of rupees have been spent in providing good drinking-water for villagers" and that there was no "distinction between Harijans and non-Harijans".

brought to the notice of the Punjab Sanitary Board. The Harijan Sevak Sangh's policy is not to duplicate the work done by the Government but wherever possible to supplement it. The Sangh is building wells only where necessity is proved. I may mention here, that though in law everywhere in British India public wells are open to Harijans in common with the others, in practice it has been found that Harijans are forcibly debarred from their use by caste Hindus and sometimes even others. Harijans dare not use these wells without inviting severe corporal punishment from caste Hindus. So far as my information goes, things are not very different in the Punjab.

Harijan, 13-7-1935

359. *NEED FOR A STANDARD WAGE*

The following questionnaire to its agents and others has been issued by the A.I.V.I.A.[1], the answers to reach the Central Office, Wardha, before 1st August next:

> It has been proposed that we should insist on the village artisan getting an adequate return for his labour in connection with all articles produced or sold under the aegis of the A.I.V.I.A. For this purpose it will be necessary to fix a working wage standard. Such standard should be the same for either sex for equal quantity of work. It may be based on an eight-hour day with a prescribed minimum output. Such wage will enter into the cost and the price should be fixed in relation to this. Ordinarily we may not be able to fix the prices in the competitive market, but we may do so for articles which do not enter into competition and for goods chosen for their special virtues which are appreciated by the consumers.
>
> This questionnaire is sent out to inivite your opinion on the following points:
>
> 1. Do you think it feasible to fix a minimum daily wage and ensure it to the workers by fixing prices?
>
> 2. Should we fix our ultimate standard and work up towards it, or should we start with a low minimum and then raise it as we proceed?
>
> 3. On what basis should it be arrived at? Can you suggest a subsistence wage taking into consideration only food for the time being, as clothing should be made by personal effort? Will half an anna per hour be too low?

[1] All-India Village Industries' Association

Associations like the A.I.S.A.[1], and the A.I.V.I.A., and such philanthropic institutions may not follow the commercial maxim of buying in the cheapest market and selling in the dearest. The A.I.S.A. has certainly tried to buy in the cheapest market. Of this however in another column.[2] Wishing to give the A.I.V.I.A. the benefit of my experience of the evolution of khadi, I initiated a discussion about the wages received by the artisans working under its influence. The result was the questionnaire.

It has already been discovered that the tendency among agents is to produce the required articles at as low prices as possible. Where may the axe be laid if not upon the artisan's earnings? Unless, therefore, a minimum rate be fixed, there is every danger of the village artisan suffering, though it is for his sake that the A.I.V.I.A. has been brought into being.

We have exploited the poor patient villagers far too long. Let not the A.I.V.I.A intensify the exploitation under the guise of philanthropy. Its aim is not to produce village articles as cheap as possible; it is to provide the workless villagers with work at a living wage.

It has been argued that anything that may raise the prices of articles made in the villages will defeat the purpose for which the A.I.V.I.A. has been brought into being, for, it is said, nobody will buy the village articles if the prices are too high. Why should the price of an article be considered too high, if it only provides a living wage for the manufacturer? The buying public has to be instructed to know the abject condition of the people. If we are to do justice to the toiling millions we must render to them their due; we must pay them a wage that will sustain them; we must not take advantage of their helplessness and pay a wage that would hardly give them one full meal.

It is quite clear that the Association must refuse to compete with mill-manufactures. We may not take part in a game in which we know we must lose. In terms of metal, the big combines, whether foreign or indigenous, will always be able to outbid the effort of the human hand. What the Association seeks to do is to substitute false and non-human economics by the true and human. Not killing competition, but life-giving co-operation, is the law of the human being. Ignoring the emotion is to forget that man has feelings. Not the good of the few, not even the good of the many, but it is the good of all that we are made to promote, if we are 'made in His own image'.

[1] All-India Spinners' Association

[2] *Vide* the following item.

A philanthropic body like the A.I.V.I.A. cannot shirk a consideration of the problems involved in the questionnaire. If the true solution appears to be impracticable, it must be its endeavour to make it practicable. Truth is ever practicable. Thus considered the programme of the Association may fittingly be called adult education.

And if the Association is to secure for the artisan under its care a living wage, it must also pry into his domestic budget, and trace the course of every coin that is paid.

The most difficult question to determine would be the minimum of the living wage. I have suggested eight annas for eight hours' strenuous labour converted into a given quantity of the particular goods turned out by an artisan of good ability. Eight annas is a mere token representing a certain quantity of necessaries of life. If in a family of five there are two full workers they would earn at the proposed rate Rs. 30 per month allowing no holiday and no sickness gap. Thirty rupees per month is no extravagant income for five mouths. The method here proposed necessarily ignores the distinction of sex or age. But every referee will draw upon his own personal experience and report accordingly.

Harijan, 13-7-1935

360. ALL-INDIA SPINNERS' ASSOCIATION

What is true of the artisans working through the A.I.V.I.A., is equally true of those who are working through the A.I.S.A. Only the A.I.V.I.A. has to write on a clean slate. The A.I.S.A. has to undo a tradition of fifteen years' standing if it has to introduce a uniform minimum. In helping the numerous spinners, it has also to deal with weavers, one-tenth of the number of spinners, besides carders, ginners and others. The wages of each class vary. The difference between those earned by weavers and those earned by spinners would appear to be too great to admit of equality. Whereas a spinner gets two pies per hour, a weaver gets one anna at the lowest and not unoften two. To bring the spinners to 12 pies from two is a very big problem, especially when it is remembered that they number nearly one lac and half.

But the Association to be worthy of its trust has to develop enough courage to do the right thing. Difficulties are there to be faced, not to cower us. We must trust those who buy khadi for the love of *Daridranarayana* to pay a higher price for it than they have

done hitherto. If the trust is misplaced we must face a fall, however big, in sales. Those who love khadi will buy it at any cost if they know that ninety-five rupees out of one hundred go into the pockets of the *Daridranarayana*.

But after all the commercial use of khadi is its secondary and least use. Not more than one crore persons, i.e., city people, would need to buy khadi. These can be easily and comfortably clothed by twenty lacs of full-time artisans. The primary use of khadi is to find supplementary employment for the peasantry. They have to be taught to spin their own yarn and even weave it themselves or have it woven. They become their producers and buyers or rather users even as they are their own cooks and eaters. This work we have hardly touched seriously as yet. Shri Banker is quietly and slowly organizing the change. Whilst that is being done, it is as well to set ourselves right by the spinners by offering them an adequate wage. Is it to be eight annas per day or less? Whatever the limit, what is to be the quantity of yarn expected in one hour to qualify the spinner to receive the given wage? The same question has to be solved for ginners, carders, weavers and all those who are today working in the manufacture of khadi.

Will those who are interested in khadi and are at all conversant with the science favour me with their views on the proposed change in the scale of wages? If they favour the change, they will also say what minimum they will fix.

Harijan, 13-7-1935

361. MEMBERS BEWARE

Sjt. Kumarappa sends me the following for publication:

> The ordinary members are reminded that they are required to send in their reports to the Secretary regularly every quarter under the Bye-Law No. 11 which reads as follows:
>
> "Every ordinary member of the Association shall send to the Secretary a report of the work done by him every quarter so as to reach the Central Office not later than one month after the expiry of the quarter. If no report is received for three consecutive quarters from any ordinary member, such member shall cease to be a member of the Association."
>
> Such ordinary members as have not sent in their reports hitherto are requested to submit an account of their work done up to 30th June, 1935 without further delay.

Sjt. Kumarappa is a vigilant Secretary and so is the Chairman Sjt. Jajooji. They both believe that the rules of an institution should be enforced or repealed. As there is no likelihood of the above reasonable rule being repealed, it is to be hoped that the members will carry out the rule both in the spirit and to the letter.

Harijan, 13-7-1935

362. LETTER TO CHHAGANLAL JOSHI

WARDHA,
July 13, 1935

CHI. CHHAGANLAL (JOSHI),

I welcomed your letter. I had thought that Narandas and you were now getting along well with each other. But I see that I was mistaken. I was very glad that you wrote frankly. I have received a letter regarding the school there. I am inquiring into the matter. Have you told Narandas what you think? I see from your letter that you are inclined to sympathize with the teachers who have left. Do you know all that they demand? Have you discussed the whole problem with Nanalal?

Bapa[1] tells me in his letter that there is complete understanding now between Jivanlal and you. Your letter raises a doubt in my mind. Let me know the truth.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5532

363. LETTER TO G. D. BIRLA

July 13, 1935

BHAI GHANSHYAMDAS,

I have your long letter; it is good and I notice nothing wrong in it. Nevertheless I have grave apprehension that things will fizzle out if any conditions are laid down such as release of the pirsoners and detenus, abolition of deportation to the Andamans, restoration of the satyagrahis' lands. It might be considered impro-

[1] Amritlal V. Thakkar

per at this juncture. These suggestions may well come from a person inivited for consultations. If the present atmosphere continues, I see no hope of an agreement. All their amiable talk with you seems to have an underlying implication that only the existing state of things will be accepted. If the fear is not groundless it is impossible to reach an agreement; I can do nothing more at present. But it does not mean that you should give up the efforts you are making. You should go ahead with your endeavour; the outcome lies only with God.

You are keeping well, I hope.

Blessings from
BAPU

From Hindi: C.W. 7972. Courtesy: G. D. Birla

364. LETTER TO LAKSHMI NIVAS BIRLA

July 13, 1935

CHI. LAKSHMI NIVAS,

I have your letter. A letter for Father is enclosed, post it by air mail. All are well I hope.

Blessings from
BAPU

From Hindi: C.W. 8011. Courtesy: G. D. Birla

365. LETTER TO H. L. SHARMA

WARDHA,
July 14, 1935

CHI. SHARMA,

Enclosed is the letter from Mr. Gregg giving an idea of the situation there. But have no worry. The fees if required will be paid. Someone had come here. He says that Kellogg is not now held in such high esteem as some others. I shall find out their names, addresses and other particulars.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3151

366. LETTER TO LACEY

WARDHA,
July 15, 1935

DEAR MR. LACEY,

I thank you for your letter. Your question is so important that without mentioning your name I have ventured to have on it an article for *Harijan*. I enclose herewith an advance copy of it. I hope you will make no public reference to it before its publication on Saturday.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

367. LETTER TO PRABHAVATI

July 15, 1935

CHI. PRABHAVATI,

I got both your letters. Obtain Babuji's permission and stay there as long as you wish. Since we shall be meeting soon, I don't write more. I can't think of anything which I should like you to bring with you from there. I hope you will see Vallabhbhai. Ramdas also is in Bombay. His address is: 1, Ash Lane, Fort.

Blessings from
BAPU

[PS.]

Ba is in Delhi.

From a photostat of the Gujarati: G.N. 3447

368. LLTTER TO BEHRAMJI KHAMBHATTA

July 15, 1935

BHAI KHAMBHATTA,

Please send me a copy of the letter you wrote about the hospital. I hope your health is better everyday.

Blessings to both of you from
BAPU

From a photostat of the Gujarati: G.N. 6610. Also C.W. 4400. Courtesy: Tehmina Khambhatta

369. LETTER TO LILAVATI ASAR

July 15, 1935

1. When 'have' means to get we can in many cases use 'get'; e.g., 'I must have it' or 'I must get it.'

2. There is very little difference between 'must' and 'have'.

3. We can say either 'If you had done this' or 'Had you done this', i.e., if we use 'had' in the place of 'if' the meaning remains unchanged. You will understand this better when you use it.

4. The article 'a' must be used before a noun denoting countable things. 'A' is taken to mean as one, therefore 'the' is used for the plural.

Where 'that' is used, we can use 'the'; e.g., 'The or that man whom you know is here.' If there are more persons, then 'The or those men whom you know are here.'

You must have calmed down now. I had stomach-ache one day for a short while as I had taken *neem* juice in excess. It had subsided very soon.

BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10101. Courtesy: Lilavati Asar

370. LETTER TO NARANDAS GANDHI

July 15, 1935

CHI. NARANDAS,

Forget Harilal completely now. I have almost forgotten him.

Enclosed is a lesson[1] for Lilavati.

Vajubhai has sent one more letter as a reminder. I shall send it to you, if necessary, after I get your reply.

Blessings from
BAPU

PS.

What is your advice regarding Dhiru's request. I suppose you know that he wants to go to Santiniketan.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8464. Courtesy: Narandas Gandhi

371. LETTER TO NARAHARI D. PARIKH

July 15, 1935

CHI. NARAHARI,

Herewith an extract from Devsharmaji's letter which concerns you. I would advise you to engage this gentleman. That will partly satisfy your urgent need for a Hindi teacher. Write to him directly [at]: Gandhi Sevasaram, Post. Gurukul Kangri, Saharanpur District.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9085

[1] *Vide* the preceding item.

372. LETTER TO F. MARY BARR

WARDHA,
July 16, 1935

CHI. MARY,

I had your letters. I hope you are making steady progress. If you procure a knife and bamboo, a bit of broken slate and a little compass you can make a *takli* yourself. With the compass you can get a circular disc and with the point of your knife or a nail you can pierce a clean hole in the slate disc. Try this as a recreation. We have the trinity here: Mary C.[1], Mary I. i.e., Ingham and Sumitra. Mary C. grumbles that I have put her on curds for she has a little cold.

Love.

BAPU

SHRI MARY BARR
WANLESS T. B. SANATORIUM
MIRAJ

From a photostat: G.N. 6053. Also C.W. 3383. Courtesy: F. Mary Barr

373. LETTER TO K. V. RATNAM

July 16, 1935

DEAR RATNAM,

I must thank you for the fountain pen you have sent me through Shri Kumarappa. I have received it and it seems to be a good substitute for the foreign pens one sees in the bazaars.

Yours sincerely,
M. K. GANDHI

K. V. RATNAM AND BROTHERS
RATNAM FOUNTAIN PEN WORKS
RAJAHMUNDRY

From a photostat: G.N. 816

[1] Mary Chesley, a Canadian Quaker

374. LETTER TO BHAILAL PATEL

July 16, 1935

BHAI BHAILAL,

I got your letter and the money order. You are doing excellent work. I am sending your letter[1] to *Harijanbandhu*.

Vandemataram from
BAPU

From a photostat of the Gujarati: G.N. 3301

375. LETTER TO KAMALNAYAN BAJAJ

July 16, 1935

CHI. KAMALNAYAN,

I heard from your father that . . .[2] now does not want to marry you. She was, therefore, released from the engagement. That is the only proper course for us. I hope you are undisturbed. Rest assured that your stars are fortunate, and that you will get a wife best suited for you. At present, you should devote yourself exclusively to your studies and to building your character. You have still not written to me. Improve your English. Take interest in your studies, and train your body to bear strain. Do not get tired of physical work, much less feel ashamed of it.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 3050

[1] The letter appeared under the title "Experience of a Harijan Sevak" in *Harijanbandhu*, 21-7-1935.

[2] The name has been omitted.

376. LETTER TO C. F. ANDREWS

WARDHA,
July 18, 1935

MY DEAR CHARLIE,

I am glad the burden of the book is off your mind.[1] Of course Simla was the right place for it.

I understand what you say of Khambhatta.[2]

As to the young Bengali, apart from the desire to learn, the proposed book[3] will be of little value unless it has outstanding merit. I may also tell you that Dr. Pattabhi is writing the Congress history[4].

Yes, Jawaharlal's discharge[5] will be an important event. The Socialist creed would be most attractive, if the sting of compulsion was out.

Love.

MOHAN

From a photostat: G.N. 990

[1] The addressee had just completed his book *India and Britain*.

[2] *Vide* p. 217.

[3] *The Rise and Growth of the Congress in India* by C. F. Andrews and Girija Mookerjee published by George Allen & Unwin Ltd. in 1938; *vide* also "Letter to C. F. Andrews", 29-7-1935.

[4] Later published as *History of the Indian National Congress*

[5] Owing to Kamala Nehru's illness he was discharged from the Almora Jail on September 2, 1935, before the expiry of his full term.

377. LETTER TO AMRIT KAUR

July 18, 1935

MY DEAR AMRIT,

This is just to wish you a happy time in Poona.

Of course you will do about the balance Rs. 400 what you would have done about 400 should a similar occasion arise. I wanted you to wait for me to give the word so long as you were in doubt.

I shall look forward to your arrival on 1st or 2nd August.

Herewith a note[1] for Charlie.

Love.

BAPU

From the original: C.W. 3717. Courtesy: Amrit Kaur. Also G. N. 6873

378. LETTER TO HEMPRABHA DAS GUPTA

July 18, 1935

CHI. HEMPRABHA,

You ought not to fall ill. If you have been laid up because of my letters it reflects badly on your obedience. You are not to feel hurt over anything I may say, only to get well promptly.

Blessings from
BAPU

From a photostat of the Hindi: G. N. 1713

[1] *Vide* the preceding item.

379. LETTER TO S. AMBUJAMMAL

WARDHA,
July 19, 1935

CHI. AMBUJAM,[1]

Your letters can't tire me, for I am interested in your true happiness.

You may send the little bigger size cooker through someone coming. There is no immediate hurry.

I am glad you have a good daughter-in-law.

I shall be relieved when I hear that Kichi's finger is completely healed.

I hope Father is keeping good health.

Love.

Blessings from[2]
BAPU

From a photostat: C.W. 9603. Courtesy: S. Ambujammal

380. LETTER TO F. MARY BARR

July 19, 1935

CHI. MARY,

I have no particular view on the reactions the treatment is producing. I am quite clear that having gone there, if only to do justice to the doctors there you should go through the full course. After all we must trust them to know what they are doing. You need not hurry. I hope you are otherwise well. The Marys are here, gaining experience.

We are having gentle rains daily.

Love.

BAPU

From a photostat: G.N. 6054. Also C.W. 3384. Courtesy: F. Mary Barr

[1] & [2] The source has this in Hindi,

381. *SPEECH AT ASHRAM, WARDHA*[1]

[Before *July 20, 1935*]

I rarely say anything on the occasion of the departure of our visitors, but I do so today, first, because he is a visitor from Japan, but secondly and principally, because of the noble example he has set to us all by the way in which he lived in our midst.[2] He has been with us for four or five months, but no one has worked with such devotion to his task and in such self-abnegation. He has worked away so mutely that we rarely noticed his presence. His absorption in his prayers was a thing to charm anyone. To repeat one *mantra* over and over again for four hours in the day, not in a haphazard or perfunctory way, but with zest, devotion and concentration is an extraordinary thing. Knowing no language of India and not even English, he must have found himself an utter stranger in our midst when he came. But stranger he would be none. He began the study of Hindi and learnt it soon enough to be able to speak with us somewhat. But what I prize most is the radiance of his joy all the days he has been with us. Fancy yourself in a strange land where you know no one, where everything, including the language, manners, customs, is strange, and ask yourself if you can live as this friend has lived in the midst of us. I fancy I could not do so, nor can any one of you. He derived his joy from the inner self, I should say. For I am sure the surroundings in the midst of which he found himself were no source of such joy for him. None of us has ever seen him ruffled, ever sour or bitter. His presence everywhere radiated joy which we prize. That is why we will all miss him. We bid him a very hearty farewell and hope that he will be back in our midst as soon as he can.

Harijan, 20-7-1935

[1] The speech is extracted from Mahadev Desai's "Weekly Letter".

[2] Keisho, the Japanese monk, was leaving the Ashram to take the place of another disciple at Calcutta; *vide* also p. 247.

382. REMARKS ON THIRD-CLASS TRAVELLING[1]

[Before *July 20, 1935*]

You simply cannot have a clean seat in an upper class with its paddings and its cushions. These absorb dirt and dust and perspiration as nothing else can, and because they afford a comfortable seat you sit on them as a matter of course. These seats are or can be washed daily and you could clean them yourself as often as you like.

Harijan, 20-7-1935

383. MEANING OF NON-VIOLENCE

An English friend sends me the following letter:

> Will you please see the attached copy of a report in the *Madras Mail*, and very kindly let me know whether it reproduces your words accurately? And if it does, would you be so good as to explain how you reconcile the view here expressed with your more usual statements? It seems to me the most dangerous doctrine yet recorded. It invites anyone to take law into his own hands, and do murder or other violence, on the sole pretext that he is afraid, or that the only alternative to violence is a cowardice that is worse. Hurrah for General Dyer, in that case!

The following is the cutting from the *Madras Mail* dated 7th instant:

> Replying to a letter from a prominent Congressman, who had described the Hindu-Muslim tension in a village in Andhradesha and the reported aggressive attitude exhibited by Muslims of the village, and who sought his advice in the circumstances, Mr. Gandhi, in a private communication, says:
>
> "DEAR FRIEND,
>
> "The condition described by you is regrettable. If the people fear their Muslim brethren they have every right to defend themselves by physical resistance.

[1] This is extracted from 'Weekly Letter" by Mahadev Desai, who had reported that Gandhiji made these remarks during his talk with a friend who had never travelled third class but wanted to do so against the protests of his friends and relations because "one could never improve the lot of third-class passengers except by travelling with them".

"Not to do so will be cowardice which can in no way be described as non-violonce. Cowardice is a species of violence worse than open and armed violence."

Though I have no copy of my letter, what is claimed to be a reproduction of it substantially represents my views. I cannot recall the name of my correspondent. He is unknown to me. If he is a prominent Congressman, I fancy, I would know him. As stated by the *Madras Mail* correspondent, my letter was a private communication in reply to an enquiry. My reply should, therefore, be read together with the circumstances which prompted it. If I had preserved the letter, I would have reproduced the main contents. It was a long letter. The writer gave in detail the condition of the villagers. The Hindu inhabitants were described as helpless and panic-stricken. They knew nothing of non-violence. The writer wanted to know what the villagers so situated were to do in the face of daily increasing violence on the part of the Muslims of the village supported by others coming from other villages. The advice I gave has been the advice I have always given in such circumstances. When I was travelling with the Ali Brothers in 1920, wanton acts of violence by the police near Bettiah were reported to have been done. I dealt with the matter in a public speech delivered in Bettiah and wrote on it in the columns of *Young India* of 15th December 1920.[1] The relevant paragraph from it is reproduced at the end of this article.

Non-violence cannot be taught to a person who fears to die and has no power of resistance. A helpless mouse is not non-violent because he is always eaten by pussy. He would gladly eat the murderess if he could, but he ever tries to flee from her. We do not call him a coward, because he is made by nature to behave no better than he does. But a man who, when faced by danger, behaves like a mouse, is rightly called a coward. He harbours violence and hatred in his heart and would kill his enemy if he could without being hurt himself. He is a stranger to non-violence. All sermonizing on it will be lost on him. Bravery is foreign to his nature. Before he can understand non-violence he has to be taught to stand his ground and even suffer death in the attempt to defend himself against the aggressor who bids fair to overwhelm him. To do otherwise would be to confirm his cowardice and take him further away from non-violence. Whilst I may not actually help anyone to retaliate, I must not let a coward seek shelter behind non-violence so called. Not knowing the stuff of which non-vio-

[1] *Vide* Vol. XIX, pp. 88-91 and 116-8.

lence is made many have honestly believed that running away from danger every time was a virtue compared to offering resistance especially when it is fraught with danger to one's life. As a teacher of non-violence I must, so far as it is possible for me, guard against such an unmanly belief.

Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely only by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

But I see quite clearly that this truth about non-violence cannot be delivered to the helpless. They must be taught to defend themselves.

The sceptic then argues: "You cannot teach non-violence to the weak and you dare not take it to the powerful. Why not admit that it is a futile creed?" The answer is, non-violence can be effectively taught only by living it. When there is an unmistakable demonstration of its power and efficacy the weak will shed their weakness and the mighty will quickly realize the valuelessness of might and becoming meek acknowledge the sovereignty of non-violence. It is my humble effort to show that this is no unattainable goal even in mass action. With critics like the English friend, I plead for patience.

The deduction that the friend draws from my letter to the Andhra correspondent is in my opinion wholly unwarranted. Even without the letter to which mine was a reply, it is clear that there would be no occasion to defend oneself when police aid is at hand. The police won't, if they are faithful to their trust, allow open aggression or violence. Resistance in self-defence is allowed in law. I was dealing with circumstances which were assumed to be beyond the reach of law or police.

They punish more often than they prevent, much less detect, crime. Self-defence, then, is the only honourable course where there is unreadiness for self-immolation.

> And in future, if and when such incidents happen, they must be prepared to defend themselves. It is better if they can manfully stand persecution and allow themselves to be robbed, instead of hitting in defence of their persons or property. That would indeed be their crowning triumph. But such forbearance can only be exercised out of strength and not out of weakness. Till that power is acquired, they must be prepared to resist

the wrongdoer by force. When a policeman comes not to arrest but to molest, he travels beyond his authority. The citizen has then the inalienable right of treating him as a robber and dealing with him as such. He will therefore use sufficient force to prevent him from robbing. He will most decidedly use force in order to defend the honour of his women. The doctrine of non-violence is not for the weak and the cowardly; it is meant for the brave and the strong. The bravest man allows himself to be killed without killing. And he desists from killing or injuring, because he knows that it is wrong to injure. Not so the villagers of Champaran. They flee from the police. They would strike and even kill a policeman, if they had no fear of the law. They gain no merit of non-violence but on the contrary incur the reproach of cowardice and unmanliness; they stand condemned before Government and man.

Harijan, 20-7-1935

384. LETTER TO ANAND T. HINGORANI

WARDHA,
July 20, 1935

MY DEAR ANAND,

What nonsense! What more encouragement did you and Vidya[1] need beyond saying 'you may come'? Come both of you or one of you whenever you like. Have of me what is possible.

Love to both.

BAPU

From a microfilm: Courtesy: National Archives of India and Anand T. Hingorani

[1] Addressee's wife

385. LETTER TO KEVALCHAND K. MEHTA

July 20, 1935

BHAI KEVALCHAND,

I have your letter. I am afraid I understand nothing about electricity and the immediate solution is not in my hands. So many such things are being done in our country today against which there seems to be no help.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 147

386. LETTER TO VASUMATI PANDIT

July 20, 1935

CHI. VASUMATI,

Join Gangabehn whole-heartedly in the work of sweeping and cleaning. Even the pupils who join can be asked to do this work after some time. This work is neither laborious nor time-consuming.

You seem now to have recovered your peace of mind.

Prabha[1] has fallen ill after going to Bombay and has not, therefore, returned as yet.

Lakshmi is still here.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9404. Also C. W. 650. Courtesy: Vasumati Pandit

[1] Prabhavati

387. LETTER TO H. L. SHARMA

July 20, 1935

CHI. SHARMA,

I got your letter. Whatever it be, you are going to America.[1] A letter has come from Calcutta intimating the ship's departure on the 10th [August]. As you have to reach there well in advance, you should be here on the 25th. You would better leave for Calcutta after spending two or three days here. You must not bring too much luggage from there, though, of course, what is essential has to be brought.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 174 and 175

388. LETTER TO GOVINDLAL SAHA

July 20, 1935

BHAI GOVINDLALJI,

I have your letter after a long interval. As you have given your word to the Municipality there is nothing more to be said. Even otherwise the Harijan Sevak Sangh could not have taken possession of the plot. It is much better to let the Municipality have it.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 10677. Also C.W. 9758. Courtesy: Government of Uttar Pradesh

[1] The addressee had in his letter suggested cancelling the journey if the expense was too high.

389. *LETTER TO A VILLAGE WORKER*[1]

[Before *July 21, 1935*]

I got your letter yesterday. It is very good. Keep on describing your work in the same way. If you consider the hut or cave whatever you call it as your sole abode, then alone you will be able to do some real work. At present do not give permission to anyone to stay with you. Excuse yourself. It may be that someone comes and stays for a short while after you have settled down. At the moment if anyone comes there he will definitely disturb your work. Avoid this. Take good care of your health. In case you do fall ill at some time, do not hope for or expect the companionship of an ashram inmate. Whoever is there is your companion. He also would render help and if he does not it is God's will. God is always with you wherever you go.

[From Gujarati]

Harijanbandhu, 21-7-1935

390. *LETTER TO JANAKIDEVI BAJAJ*

WARDHA,
July 21, 1935

CHI. JANAKIBEHN,

Your letter was very good. Coax Madalasa gently to learn what you want her to learn. The days are gone when one could command obedience by scolding. Both of you should stay there[2] for the present. Read as much as possible and write as often as you can.

Live there as if Ranjit and Saroop were your children. Rest assured that nobody can encroach upon your freedom.

Everything is all right here. Om is absorbed in herself and Ramakrishna is collecting tickets and is quite happy. He does not sleep by my side now, and that is but proper.

From a photostat of the Gujarati: G.N. 2973

[1] The addresee had seriously taken up his work and had decided to have no companion to help him.

[2] At Almora

391. LETTER TO MADALASA BAJAJ

July 21, 1935

CHI. MADALASA,

There was nothing improper in your letter. I like your daily programme of work. It does not matter if you have given up reading. Your decision to eat without fear the food which you like is correct. You will thus discover by and by the food which suits you best.

Do not be perturbed by Janakibehn's anger. Pay attention to the truth behind what she says.

Your body must be kept warm. You must sit upright when praying, reading or writing. It is not necessary to bend your head at any time. You must wear sufficient clothes there.

Pay attention to all these things. Have you got justice now?

It is good that you take Ranjit's help in your study. Remain there as long as you like.

Blessings from
BAPU

[From Gujarati]
Panchven Putrako Bapuke Ashirvad, p. 317

392. LETTER TO BEHRAMJI KHAMBHATTA

July 21, 1935

BHAI KHAMBHATTA,

Let us now forget the hospital. Just remember that you had recovered your health there and be grateful to God for that, and serve every living creature in whatever way you can. My hand only needed some rest.

Blessings to both of you from
BAPU

From a photostat of the Gujarati: G.N. 6611. Also C.W. 4401. Courtesy: Tehmina Khambhatta

393. LETTER TO BHAGWANJI P. PANDYA

July 21, 1935

CHI. BHAGWANJI,

I got your letter. Your figures will be helpful to me. At present I have been discussing this subject frequently. See that you get back your strength. It will be better to have the whole body massaged.

Is your connection with Vadaj getting stronger? Have you tried to get cloth woven out of your own yarn? What opinion did the weaver express after trying to weave it?

Blessings from
BAPU

From Gujarati: C.W. 389. Courtesy: Bhagwanji P. Pandya

394. LETTER TO NARAHARI D. PARIKH

July 21, 1935

CHI. NARAHARI,

I got your letter. The services of the man whom Devsharma may send can be used even outside the Vidyapith for the propagation of Hindi.[1] We should not sacrifice many gods at that altar.

I will settle Velchand's[2] case with Sardar now.

If Joshi does not wear khadi, he cannot be acceptable to us. Apart from that, does Narandas's explanation convince you?

I would be surprised if Bhaskarrao has not yet met you.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9087

[1] *Vide* "Letter to Narahari D. Parikh", p. 257.

[2] Velchand Banker of Baroda; *vide* also "Letter to Narahari D. Parikh", 23-8-1935.

395. LETTER TO JETHALAL G. SAMPAT

July 21, 1935

BHAI JETHALAL,

May the child get well soon.

I shall wait for an account of your change of heart.

I understand your suggestions. I shall not do anything in a hurry. Since you are so near, would it not be better if you went to Anantpur *via* Wardha?

Blessings from
BAPU

From a copy of the Gujarati: C.W. 9853. Courtesy: Narayan J. Sampat

396. LETTER TO MOOLCHAND AGRAWAL

July 21, 1935

BHAI MOOLCHAND,

The wife has an equal right to the husband's earnings. But it does not mean that she can utilize the money just as she pleases. Your decision to maintain an account is quite correct.[1]

Blessings from
BAPU

From a photostat of the Hindi: G.N. 838

[1] The addressee had in his letter mentioned about the differences between him and his wife over items of expenditure; *vide* also p. 230.

397. *DISCUSSION WITH MARY CHESLEY AND MIRABEHN*[1]

[Before *July 22, 1935*][2]

GANDHIJI: But why do you object to it?[3]

MARY CHESLEY: Because it is English.

G. But why should I not adopt whatever is best in English dress? I would not mind doing so, though Englishmen may look with contempt on Indian dress and disdain to adopt any·part of it.

M.C. It is so inartistic. The English shorts go ill with the flowing Indian shirts.

G. Then I suppose you would be horrified if I asked people to wear the sola hat.

Here Mirabehn took up the battle on behalf of the friend and said it would certainly shock her. The sola hat was most expensive and extremely unportable.

G. That only shows that the hat you wore when you were in England was a misfit.

MIRABEHN: No. I had the best hats available in those days, but I never liked them. They cramp one's head and give one an ache.

G. Then perhaps your head was so ill-shaped. What I do seriously feel is that the sola hat is a good protection from the sun.

M. I would any day wear an Indian puggree in preference to the hat.It does keep off the sun as well.

G. It does not.

M. Well, well. But these shorts are bad. Between the loin-cloth that you wear and the shorts these people wear there is all the difference between heaven and hell.

[1] The discussion is extracted from Mahadev Desai's "Weekly Letter".

[2] Mary Chesley left Wardha on Monday, July 22, 1935; *vide* "Letter to F. Mary Barr", p. 280.

[3] Mary Chesley, during her brief stay at the Ashram, had raised a question about the short-sleeved shirts and the shorts worn by some Ashram inmates.

G. Oh! Then you will explain why it is so shocking.

M. Perhaps I am putting it too strongly; I shall say there is all the difference that there is between day and night.

M.C. But that is not my reason, I simply can't stand this incongruous mixture. Your loin-cloth is Indian. Why should they not put on something like that? Let it be all Indian or all English.

G. Then to be all English I must go to a grogshop, too? As regards my loin-cloth I know that it is far superior to the shorts. But if they all adopted it they would be laughed at for trying to look like the Mahatma.

M.C. But why not wear the lower part of the shirt inside the shorts?

G. Yes, that is what you do. But it is hygienically bad.

Harijan, 27-7-1935

398. TELEGRAM TO H. L. SHARMA

WARDHAGANJ,
July 22, 1935

DR. SHARMA
KHURJA

THEY WANT YOU QUICK CALCUTTA. COME IMMEDIATELY.

BAPU

From a facsimile: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 174 and 175

399. LETTER TO MANILAL AND SUSHILA GANDHI

July 22, 1935

CHI. MANILAL AND SUSHILA,

I got the letters of you both. Your letter to Ba has been redirected to her at Delhi. She and Manu are there. News about Lakshmi's delivery is expected in a day or two.

Ramdas seems to have lost some money recently. He will learn only from his own bitter experiences.

Harilal has gone to the last extreme. For the whole day he is found in a drunken state. This time he has crossed all limits.

Narandas and Kusum are in Rajkot. Nimu and her children are here. They keep fairly good health.

Jamnalalji has already arrived here. Janakibehn and Madalasa are in Almora.

Kanti and Kanu are here. This being the season for rain and malaria, everybody has to be careful. Fasting has proved to be the most effective medicine. Even though it may not work in all cases, it can do no harm either. The fast may either be partial or complete. In a partial fast protein and starch are avoided. Protein is present in milk and dal. Starch is found in rice, wheat, potatoes, etc. In a partial fast, therefore, juicy fruits and green vegetables can be eaten. When there is actual temperature, however, green vegetables, too, cannot be eaten. At that time one should take only orange juice or grape juice.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4840. Also C.W. 1252. Courtesy: Sushila Gandhi

400. LETTER TO MANU GANDHI

July 22, 1935

CHI. MANUDI,

You haven't still replied to my letter. How can I permit that? You know I want to know your whole day's programme.

Here, everyday it rains for some time. Hence the weather is rather cold. The sun is rarely seen.

Blessings from
BAPU

[PS.]

The letter from Natal is enclosed.

From a photostat of the Gujarati: C.W. 1544. Courtesy: Manubehn S. Mashruwala

401. LETTER TO VALLABHBHAI PATEL

WARDHA,
July 23, 1935

BHAI VALLABHBHAI,

What is going on in Lahore? Can you form any idea about it? Who is to blame? Insurance companies seem to have come up like mushrooms. I don't like them at all. But what can we do? It is too bad that they should cash in on the name of the Congress. But what else can we do except look on helplessly?. . .[1]

. . .[2] is a straightforward man. How can we take offence in a matter like this?

Blessings from
BAPU

[From Gujarati]

Bapuna Patro-2: Sardar Vallabhbhaine, p. 176

[1] & [2] Omissions as in the source

402. LETTER TO LILAVATI ASAR[1]

WARDHA,
July 24, 1935

1. No article is used before those substances because we cannot count them; they can only be weighed.

2. The other meanings of 'would' which you have pointed out are correct. It is the custom to use them in those senses. Such usage is called 'idiom'.

3. It will be beneficial to continue the *Pathmala* exercises for the present.

4. I have given your letter to Maganbhai.

BAPU

[PS.]

Now that you have calmed down, remain calm.

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10102. Courtesy: Lilavati Asar

403. LETTER TO NARANDAS GANDHI

July 24, 1935

CHI. NARANDAS,

You have forgotten to reply to my suggestion to give a regular salary to Lilavati. Pay her if that can be done.

Send Dhiru to Ahmedabad or Bhavnagar if that is possible. If he agrees, inquire at both these places.

But don't send him just now if his cough still troubles him. Let him stay there for some time, do whatever he can by himself

[1] Lilavati Asar had asked: "(1) Should the article be used for material nouns like ghee, *gur*, sugar, milk, water, etc.? (2) I only know that 'would' is the past tense of 'will' but many a time it is used for the present tense, e.g., I would like to do this. Sometimes 'would' is used in the past tense also. *Hun jato* is translated as 'I would go'. What meaning is to be taken of 'would' in this sentence? (3) Shall I continue to translate from Gujarati into English from the sentences given in the *Pathmala*? Can you send me a small English paragraph for translation? (4) Has *Murabbi* Maganbhai received my Gujarati letter to him?"

and build up his body. If Maneklal can meet his expenses, he must do so.

Blessings from
BAPU

[PS.]

Doesn't the teacher Joshi wear khadi?

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8465. Courtesy: Narandas Gandhi

404. LETTER TO LOUISETTE GUIEYESSE

July 25, 1935

DEAR SISTER,

I have read your long letter to Mira. If the Indian merchant has not come to you it shows that he is not interested in your work. You need not write to Bhulabhai Desai. I shall try to know from him his intentions. Do not expect anything from Prof. Wadia. He can hardly help. My firm advice is: Do not on any account incur debts; if you cannot pay, you may cease publication.[1] Do not depend upon Indian aid, save in the way of being supplied with news and literature. If there are not enough French men of means who can shoulder the little burden, you should close the venture, and rely upon your own personal labour. God expects the impossible from none. Whatever you do, do for His sake and in His name. Then He is responsible and not you for anything you may do. Though many of my friends here think differently, I feel certain that we should not spend money on foreign propaganda. Our worthiness will be its own propaganda, anything else will be a cover for weaknesses.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

[1] The addressee wanted monetary help for her journal *Nouvelles de L'Inde* towards which she had already incurred a debt of 5,000 francs.

405. LETTER TO F. MARY BARR

WARDHA,
July 25, 1935

CHI. MARY,

I must not send any money myself. For I have nothing of my own to give. But Jamnalalji will send Rs.50. I showed your letter to him and he at once said he would send. So far as food is concerned, you must not stint yourself. Concentrate on getting well for the sake of service.

The Marys went on Monday with Sumitra. Mary C. and Sumitra do not get on well. But Sumitra is determined to finish the six months she promised.

Dr. Premnath has not written to me.

Love.

BAPU

From a photostat: G.N. 6055. Also C.W. 3385. Courtesy: F. Mary Barr

406. LETTER TO ABBAS K. VARTEJI

July 25, 1935

CHI. ABBAS[1],

Your suggestion is correct. Arrangements are being made to implement it. The rates for women spinners must be raised. If your help is required for this work, can you be spared from there?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6311

[1] Craft teacher for spinning and weaving at Sabarmati Ashram

407. LETTER TO K. M. MUNSHI

July 25, 1935

BHAISHRI MUNSHI,

I got your letter and the other things.

I am not too pleased with your list of advertisements. Our approaches are altogether different. I won't go into details. If I could convince you, I would have you accept only advertisements for books. But I have no right to interfere thus in the affairs of this monthly. I will, therefore, say only this: Exercise as much restraint as you can.[1]

I see from your letter to Gurudev that you have given up the idea of an advisory board. If that is true, I like it.

So far as I understand Bhulabhai's advice[2] about Indian States, it applies to the relations of the States with the Government and not with their subjects. If my belief is correct, then I see nothing wrong in Bhulabhai's opinion. I think his view is subtle, but sound. The relation between Indian States and their subjects and the subjects of British India is a separate issue and was not before Bhulabhai. I have held this opinion from the time Bhulabhai's advice was first mentioned in the papers. I see no contradiction between this and the Congress policy. The subjects of Indian States have to demand their rights from the Rulers of the States and not from the British Government.

The letter to Gurudev will be posted soon. Mahadev will write it.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 7579. Courtesy: K. M. Munshi

[1] *Vide* also pp. 241-2.

[2] The reference, presumably, is to the advisory opinion Bhulabhai gave as a lawyer to some Princes regarding the advisability of their joining the Federation.

408. LETTER TO HARI GOVIND GOVIL

July 25, 1935

BHAI HARI GOVIL,

I am trying to read your book. I have gone through the newspapers and I find much exaggeration in them. Send me the name, place and other particulars of the nature-cure institutions you have come across.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1023

409. LETTER TO KAMALNAYAN BAJAJ

July 25, 1935

CHI. KAMALNAYAN,

I got your frank letter. It is indeed good that you acknowledge your shortcomings. Now proceed one step further and strive hard to get rid of them. You can note the ablutions, etc., in your diary and certainly say your prayers twice a day. And of course there is *Ramadhun*. The best way to overcome lethargy is to meticulously chalk out your daily routine and stick to it although the work turned out may be less. Exercise should be deemed an essential item of the daily routine.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3051

410. LETTER TO KEWALRAM

WARDHA,
July 26, 1935

CHI. KEWALRAM,

All my fears have been proved true. In fact there is nothing like private or public humiliation. And that, too, for a servant of the public [like me], my humiliation is that of the public and theirs is mine. We are the people and the people are we. Where is the difference between man and world?

Whether you are lucky or unlucky, you lose only because somebody is there to lend you. You ask for my advice. Just stick to two rules:

1. You will not undertake anything.
2. You will not start independent business.

Your independence is your dependence. How can you call a person dependent if he willingly serves under somebody? Do you take away somebody's freedom when you employ him? Servant and master are man-made divisions. Serving means observing certain rules and being the master is doing as you wish to. How will you choose between the two? How long can I go on advising you like this? If by giving publicity to your error I could do some good to anybody, I would. . .[1], but I see no such possibility. It is good that you should go on learning from your mistakes.

The treatment available in Wadhwan is good. Besides you have your house and your generous father is there. Go there and improve your health. Fasting will help in improving it.

Blessings from
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

[1] The source is illegible here.

411. *ADVICE TO ASHRAM MEMBERS*[1]

[Before *July 27, 1935*]

We are not judged so much by the big things that we do as by the smallest. You might have chosen a better sheet of paper, written more legibly and you had certainly no excuse to write in English, which you do not seem to know well, when you could do so in Gujarati or Hindi. 'Take care of your pence and the pounds will take care of themselves' is not only a maxim of economic thrift. It is a moral maxim as well. No matter how insignificant the thing is you have to do it as well as you can, give it as much of your care and attention as you would give to the thing you regard as most important. For it will be by those small things that you shall be judged.

Harijan, 27-7-1935

412. *HOW TO BEGIN*

Whether it is to be a standard rate or a minimum for khadi artisans, a change seems to be a certainty. With the exception of one dissentient of the many opinions so far received, none has opposed my proposal for fixing an increased rate. No one has yet been found to endorse the eight-anna proposal.[2] Some of the writers regard the eight-anna proposal as fatal to khadi. The price of khadi will, in that case, have to be so far advanced, they say, that there will be very few buyers. Be that as it may, in any change worthy of the name some conditions will have to be fulfilled. It will therefore be wise to take time by the forelock and enforce the following immediately wherever it is at all possible:

1. The workers should master all the processes from cotton picking to weaving so as to be able to teach others.

[1] This is extracted from Mahadev Desai's "Weekly Letter". Gandhiji, who had substituted oil-cake for dal in the Ashram diet, "asked everyone to express in writing what he or she felt about it". Three members disapproved of the move and dal was immediately restored. But the "little slip of paper" signed by them "served Gandhiji as a peg on which to hang a sermon".

[2] *Vide* pp. 249-51.

2. Organizers should make a register of all the carders, spinners, weavers, etc., within their circle or jurisdiction.

3. They should know the variety of cotton used by their spinners, and see that they do not attempt to spin a higher count than it is capable of.

4. Spinners and the other artisans should be warned that unless they use khadi in their own households, they may not get any work.

5. The artisans so warned should have facilities put in their way, so as to enable them always to get their khadi for their labour.

6. Every hank of yarn received should be examined for its strength and evenness, all uneven and weak yarn being rejected, even as underbaked bread would be.

7. As a rule, each spinner's yarn should be stocked separately and woven when there is enough for a piece. This will ensure durability of khadi and an all-round improvement in the texture and appearance.

8. All pieces thus prepared should have labels attached to them giving the names of ginners, carders, spinners and weavers where they are all different.

9. Where artisans are members of families, the latter should be induced and encouraged to have all the processes in their own homes. This will be easy when the wages are equalized or nearly so.

10. The lives and budgets of families coming under the influence of the workers should be carefully studied and those who spend their earnings judiciously should be helped.

11. If ever it becomes necessary to restrict the number of artisans served by the Association, by reason of shortage of custom, those who have other means of livelihood should be first eliminated. At present, I understand, in several provinces, it is not only the neediest who spin but also the thrifty women who want a little money for themselves to buy a few trifles, rather than to have better food or to pay debts.

12. In every case the workers will have to closely examine the carding-bows and the wheels, especially the latter with reference to the spindles and their revolutions. For the proposed increase will never be a rise pure and simple. It will be partly earned by greater and better output in the same time and partly there will be pure increase. No spinner who refuses to make any improvement in her or his manner of work is likely to get any increase unless the demand for khadi increases.

13. It follows from the last paragraph that new machines or parts will have to be supplied by the associations on easy terms in the first instance. In many cases alterations in the *mal* (string) and the spindle will automatically increase and improve the quality of the output.

All these conditions can be fulfilled only if the workers realize that they have a grand mission and that they are but humble units in a vast family of artisans and labourers who are semi-starved or underfed.

I have not touched the question of cotton-growing. So far I have dealt with the khadi that is manufactured for the market. Some different rules will govern self-sufficient khadi. It will never succeed without cotton being grown by spinners themselves or practically in every village. It means decentralization of cotton cultivations so far at least as self-sufficient khadi is concerned. For this we shall need a census of the villages served. For not every spinner or weaver has a plot (ever so tiny) of land, where he or she can grow cotton. Self-sufficient khadi is a much bigger proposition, for which alone can the existence of the A. I. S. A. be justified. It is a field as yet untouched by it on any scale worth mentioning.

Harijan, 27-7-1935

413. NOTES

Need for Correctness

Professor Malkani has been kindly sending me copies of the notices he has been issuing to the Provincial Sanghs on the necessity of compliance with the rules framed by the Central Board for the proper management of the wonderful organizations that have been brought into being in the provinces. They cannot function well or in co-ordination with one another and with the Central Board unless they strictly carry out all the rules and instructions issued by the Central Board from time to time. Failure to comply with requirements regarding budgets or preparation of accounts must result in bad finance—a very serious matter for a Board having numerous branches which have control of large funds. Failure to send in regular reports of work done must leave the Centre in the dark and impair the efficiency of work. Failure to attend meetings must bring work of the Sangh to a standstill resulting in stagnation and finally disruption. If attention to rules and instructions is held to be essential in business organizations, how much more

must it be so in the working of a voluntary, philanthropic or penitential institution? It is to be hoped, therefore, that all the component parts of the Sangh will respond to the requirements from the Centre and thus by correct behaviour hasten the disappearance of the canker of untouchability from our midst.

A Plea for Purity

A correspondent, himself an editor, sends me cuttings from one single newspaper owned or managed by a public worker of approved merit. They were with one exception about medicine. In my opinion they were highly objectionable. They contained indecent suggestions calculated to excite and promote animal passion in man. These advertisements were taken from recent issues of the newspaper concerned. They were all claimed to possess the virtue of rejuvenating their users. The description was revolting. Some of them were manifest lies.

My correspondent tells me that the newspaper from which he had taken the cuttings was by no means the sole offender. He could send me similar cuttings from others known to be popular and respectable.

The proprietors of such newspapers probably do not know that their sheets contain indecent advertisements. Perhaps they have not even read them. Let me hope that the editors and managers of newspapers will study their advertisements and remove those that are without doubt objectionable. I trust, too, that journalists' associations in the provinces will take up the matter and persuade proprietors to exercise restraint in the matter of admitting advertisements. It is not too much to expect them to remove all such as are likely to corrupt public morals or offend sense of decency.

Harijan, 27-7-1935

414. *LETTER TO JOHN HAYNES HOLMES*[1]

WARDHA,
July 27, 1935

DEAR FRIEND,

This will introduce to you Shri. H. L. Sharma who is an utter stranger to America. He is going there in order to gain further knowledge of natural treatment of diseases. Dr. Kellogg's Battle Creek Sanatorium has attracted his attention. I now learn from Dr. Kellogg's representative that he has stopped taking in pupils. I can think of no better guide for Shri Sharma than your good self. He wants to live there as a very poor man. He is hard working. If he can work for his studies and food, he would like it and so would I. If he cannot, he is assisted by a friend who will defray his expenses. Please give him such help as is in your power to give him. I am not giving Shri Sharma any further introductions, not even to Hari Das. Whatever you may think necessary in this direction, you will please do. I know you do not mind my putting you to this trouble. It will interest you to know that Shri Sharma is pursuing this study purely to serve diseased humanity.

Yours sincerely,
M. K. GANDHI

Bapuki Chhayamen Mere Jivanke Solah Varsha, pp. 176-7

415. *LETTER TO CHHAGANLAL JOSHI*

July 27, 1935

CHI. CHHAGANLAL,

I got your letter. I don't want the happy relations between Narandas and you to be endangered. I, therefore, will keep you out of this trouble about the school. But I see from your letter that acute temperamental differences still persist between you. You have only cultivated a kind of mutual forbearance. It is enough for you that your work goes on smoothly. Do write to me,

[1] A copy of this letter was given to Hiralal Sharma.

however, about anything to which you think my attention should be drawn. I will use such information as I think fit.

Blessings from
BAPU

[PS.]

Ask Rama if it is too much to expect a letter from her.

From a photostat of the Gujarati: G.N. 5522

416. LETTER TO HARI GOVIND GOVIL

July 27, 1935

BHAI GOVIL,

This letter will be handed over by Shri Hiralal Sharma. He is proceeding to America to gain further knowledge of nature cure. He wants to live in poverty and if possible even earn his living. He may be supplied with the names and other details of the sanatoria [there] as also some introductions if possible. Shri Sharma has never been out of India.

Blessings from
BAPU

SHRI HARI GOVIND GOVIL
54 CHOWRINGHEE
CALCUTTA

From a photostat of the Hindi: G.N. 1024

417. ANSWERS TO QUESTIONS[1]

July 27, 1935

Q. Apart from reforms in sanitation and food-habits, as for example in respect of flour, rice, *gur*, oil, etc., what other reforms are necessary for an ideal village?

A. Every village has to be studied individually.

Q. Should I obey parents and other relatives and keep away from participating in activities of universal benefit when I am certain that their injunction is prompted only by misguided love?

A. In that case disobedience might be the dharma for you.

[1] The questions were asked by Avadhesh Dutt Avasthi on July 25, 1935.

Q. Would it be right to obey a command of one's superiors, viz., parents, teachers and official superiors, if it goes against any one of the vows of truth, non-violence and so on?

A. No.

Q. The following is one of the ten rules laid down by the Arya Samaj: "An individual has some freedom in the observance of all rules of particular benefit but none in observing rules of universal benefit."

A. It is not quite clear to me. If so, would it not mean that a vicious custom prevalent in society but calling for eradication should be conformed to until the whole of society or the majority is in favour of its eradication? In other words, one should not individually offer active opposition to it though one may continue other efforts. I want to learn the duty of an average individual. A great man of course attracts the popular opinion to follow him in whichever cause he adopts.

The individual should firmly adhere to his duty.

Q. You have stated that only those jail rules really offending one's self-respect need be disregarded. Therefore it may be explained which of these following seven conditions are really derogatory to one's self-respect as these were usually the causes of conflict in all the jails:

To be counted by pairs, to perform tasks in spite of abuse and beatings, to be served by the barber with handcuffs on, to be subjected to restraints in saying prayers, to remain standing during the parade holding one's ticket, to parade, to be searched morning and evening in an objectionable manner.

A. We should disregard only that which we feel violates our dharma.

Q. You have said that dharma enjoins a husband to provide for the wife and also to co-operate with her so long as she follows his way of life. Therefore what is the husband's duty when the wife holds views opposed to his and does not adopt his ways, and what is the wife's duty when the situation is reversed?

A. Dharma indicates that they live separately and the husband provides for the wife.

Q. If anyone, especially a poor man or a Harijan, due to some reason, is being abused or beaten in my presence by a State official or a policeman or any arrogant person, especially a *savarna* as happens often enough, what would be my duty?

A. You should render non-violent help to the victim by pleading with the oppressor.

Q. Would it not be right to kill a mad elephant or a dog that has caused death to many and that is altogether uncontrollable? And if this is right, would it be proper for the State to give the same or similar treatment to men turned mad by selfishness, lust and anger?

A. It is possible to control even a mad elephant if one bears him true love and, as for insane people, the State has already some arrangement.

Q. Is man by nature slightly superior to woman?

A. No.

Q. Why is that women usually suffer no embarrassment in wearing male apparel while men feel it a matter of humiliation to dress like women? I think women regard masculinity to be somewhat superior.

A. It is because man attributes weakness to woman.

Q. What is the reason behind your avoidance of food cooked on fire?

A. Non-violence, saving on expense and time, health and so on.

Q. Owing to some reasons I have formed the opinion that one should keep totally aloof from political and social movements while one is a student. Am I correct in this opinion?

A. That is for you to decide.

BAPU

From a photostat of the Hindi: G.N. 3221

418. VIOLENCE v. *NON-VIOLENCE*

A reader of *Harijanbandhu* writes to say:[1]

The confrontation between violence and non-violence has lasted from time immemorial and will last till eternity. Everyone will interpret these words in his own way and act in accordance with his wishes and his capacity. Hence, it seems that any further discussion on this much debated topic will not take us much further. However, the way I look at non-violence in our enfeebled circumstances appears to be a novel viewpoint and this sometimes has even hurt the votaries of non-violence. Non-violence is the characteristic of a brave man. Fear and non-violence are deadly enemies. We are unable to see non-violence in its

[1] The letter is not translated here. The correspondent had stated that he was unable to overcome the fear of snakes, though he knew that "ahimsa was the law of life".

true form as we are surrounded by fear and have become accustomed to look at it from a distorted angle.

This introduction seems necessary for a consideration of the above letter.

We have no evidence before us to support the belief that the death-rate is higher where the number of snakes killed is great. On the contrary snakes are seldom found in places where people have unanimously decided to make it their dharma to kill every snake. But this evidence cannot establish the dharma of violence. Non-violence can be proved only by dying. The practice of killing has always been there. This state of affairs shocked a certain brave man who proclaimed: "This is not dharma." Non-violence alone is the true religion for all times.

If I have suggested that snakes should be killed in certain circumstances, it is to help non-violence, not to destroy it. Non-violence is an attitude of mind. My non-violence is not put to shame if I kill a snake through fear although my efforts are directed towards befriending it. If I make the fullest effort, I can even reach this ideal.

It is not because we are merciful that we refrain from killing snakes and such other creatures; we are persuaded to do so because we traditionally believe that there is non-violence in doing so and hence do not kill snakes. We cannot claim that human beings are kind towards those whom they fear. He who is strong is merciful towards the weak. Where is the mercy in catching hold of a snake and throwing it away because we are afraid of it? While doing so, generally we do not even have the notion that some day we shall make friends with the snake. Non-violence is the dharma of awakening. Its votary has to make conscious use of it at every moment as we are surrounded by violence on all sides. Every one of us has according to his capacity to make his own way out of this dangerous predicament.

Let us examine the act of refraining from killing a serpent. When a snake comes to attack us, we shall certainly kill it if we have the courage to do so. Ordinarily we do not kill it because it does not attack us. While going its own way, it strays from its path and comes into our homes. We then catch hold of it and throw it far away. While taking care that it does not attack us, we subject it to as much pain as is necessary. Mercy plays no part in this, but what is at work is the fear of punishment in our next birth for our failure to practise the dharma of non-violence. We have given no proof of our bravery in not killing the snake. Killing it would not have been a courageous act either. The motive

behind both [the killing and non-killing] is fear. If mercy in its pure state were present in me, I would catch hold of the serpent and befriend it and rid others of the fear of snakes. We do hear stories of sadhus who do this. It is possible that these reports are not true or are mere exaggerations. However, if non-violence is real, such friendship between snakes and human beings is not an impossibility.

If this much is clear to the reader, he will realize that there is no room for doubt regarding the sentence[1] in question. This does not imply that so long as the fear of snakes persists, these should be killed at sight. However, wherever their danger continues, it is not necessary to have any hesitation in killing them, as underlying that fear there is a deep-rooted desire for their death. One feels free from fear when one kills them. I cannot imagine a more pitiable condition for the non-violent person. Anyone who attempts to befriend snakes and such other creatures will not rest satisfied by solving such problems in the traditional manner, but will rather make an effort to rid himself of the fear of such ferocious animals without indulging in violence of any kind.

The example of a beautiful woman is not applicable here at all. If anyone desires her and tries to seduce her, many persons will be ready to beat him up. Human beings suppress such desires. Or by consciously nurturing them they seek the means of their own destruction. The comparison with snakes could be made in the following manner. Rather than be infatuated by a woman and yield to this infatuation, I should destroy the serpent within me or, in other words, drown myself by jumping into a well. This should be regarded as pure non-violence and be considered an act of bravery. Snakes and such other creatures are symbols for us. The passions within us are the reflection of evil. If we make a Herculean effort to rid ourselves of the passions that are in us, we would rid ourselves of the fear of our fellow-creatures such as snakes. However, so long as we cannot do so, we should do whatever we think best while entertaining the desire for friendship.

[From Gujarati]

Harijanbandhu, 28-7-1935

[1] The correspondent had quoted the following from Mahadev Desai's Gujarati translation of "Ideals and Practice" (p. 248) which appeared in *Harijanbandhu*, 14-7-1935: "Ahimsa is the law of life, but if I have not shed the fear of serpents, what am I to do? My mind has already killed the serpent, only the flesh is weak. Your duty says: 'Kill it. Give up the vain attempt of refraining from killing it'."

419. LETTER TO NARANDAS GANDHI

WARDHA,
July 28, 1935

CHI. NARANDAS,

Herewith a letter from Harilal. Wasn't it as I have been saying it was? Still the same old self? Where is he staying?

Blessings from
BAPU

[PS.]

I am sending the accompanying letter since it contains a suggestion about the educational value of the spinning-wheel which is worth thinking over.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8466. Courtesy: Narandas Gandhi

420. LETTER TO L. R. DUCHA

WARDHA,
July 29, 1935

DEAR FRIEND,

I thank you for your remarks on my suggestions about khadi.

Yours sincerely,
M. K. GANDHI

SHRI L. R. DUCHA
SOCIAL WORKER
3224/A LINGAMPALLY
HYDERABAD, DECCAN

From a photostat: C.W. 4742. Courtesy: L. R. Ducha

421. LETTER TO C. F. ANDREWS

July 29, 1935

MY DEAR CHARLIE,

If you have booked for 17th, you have to leave Santiniketan fairly soon. Or else there will be a rush at the last moment. A day with Verrier is quite right but you have hardly time to go to Kodai. Esther's is a tough problem. My opinion is that Menon should stick to India but not to Tanjore. Real skill has its price everywhere.

. . .[1]ember Dina Babu . . .[2]ay give my . . .[3]d condolences to Gurudev.

Mrs. Ambalal is in Ahmedabad. They returned only the other day. She is well.

It would be a good thing if you can write something substantial about the Congress for the European reader. But then it would have to be independent and authorship exclusively yours. You can't tack yourself on to Girija or anybody else.[4]

[PS.]

Did I tell you I wrote to Sudhir at once?

What about Aprakash?

From a photostat: G.N. 991

422. LETTER TO PADMA

July 29, 1935

CHI. PADMA,

If I used a coloured slip of paper, it would cost one pice more and, besides, it won't be hand-made paper. One must not fall ill. Do you have a Magan spinning-wheel? How much yarn do you spin everyday? It is really good that Sheela is studying in a

[1], [2] & [3] Illegible in the source

[4] *Vide* p. 260.

Harijan school. Do all the others spin? Here it has been raining more than we need.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6152. Also C.W. 3508. Courtesy Prabhudas Gandhi

423. LETTER TO K. M. MUNSHI

July 29, 1935

BHAI MUNSHI,

Your readiness to accept my suggestion regarding advertisements embarrasses me because it increases my burden and makes me afraid lest I should exploit your habit of accepting my views and in consequence lose a co-worker like you. I have no doubt, however, that such self-restraint will definitely enhance the prestige of the paper.

I do admit that Bhulabhai's opinion[1] is too technical.

I understand about the advisory board.[2]

Blessings from
BAPU

From a copy of the Gujarati: C.W. 9580. Courtesy: K. M. Munshi

424. LETTER TO PRABHUDAS GANDHI

July 29, 1935

CHI. PRABHUDAS,

I have your letter. I liked the charkha made by you and therefore tried hard and have mastered it. I even made some improvements in it which occurred to me. But I could not pass your budget. How can I find two persons? It may be possible if you can persuade Maruti[3] or Lakshmidas.[4] But, as the saying is, one cannot go to heaven without oneself dying. I, therefore, feel that you will have to rely on yourself. I will do what I can.

[1] *Vide* also p. 281.
[2] *Vide* also p. 241.
[3] Maruti Sharma
[4] Lakshmidas Asar

Your sphere of work has been fixed and you cannot, therefore, leave Gularia. Do what you can there. I will show your letter to Ishwarlal, Vinoba and Kaka. Let this, however, not upset you in any way. My figures regarding spinning seem all right.

You are completely mistaken about village industries. Even if you were to list twice as many industries as you have done, you will still not be able to show that the variation in wage follows any fixed rule. The disparity is as between men and women and does not follow the principle that the greater the risk the higher the wage. Nature has laid it down that all have equal needs. Indeed all the workers should be paid at the same rate. You have seen equality in inequality here, but that is a fallacy. Think over the matter again. I agree that those who are receiving more wages today will not agree to accept less. That does not worry me. I shall be satisfied if those who are getting less receive justice. If all people become wise or good, they would accept equal payment for every work. Work will then become *yajna*. But that time is far away. It will be enough if we progress towards it.

I will go through Gopinathji's article when I get it and send it back to you. I do not know how far you are right in praising it. I had heard something to the contrary. However, I paid no attention to it.

Blessings from
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

425. *LETTER TO AMBA GANDHI*

July 29, 1935

CHI. AMBA,

Your letter is good even though it smacks of pessimism. But we must not lose heart. Whatever the circumstances, we have to render service and that cheerfully and devotedly. It is all right if people care to listen to us, but even if they do not [we have to go on serving].

Blessings from
BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

426. LETTER TO S. C. DELURFF

WARDHA,
July 30, 1935

DEAR FRIEND,

Tolstoy was one of those teachers before whom my head bowed instinctively.

This is all I can send you. During my several breakings up, I destroyed many foreign letters. Tolstoy's were no exception. I keep no portrait of me.

Yours sincerely,

S. C. DELURFF
"SVOBODA"
RUE 6 SEPTEMBER, N. 5
SOFIA (BULGARIA)

From a copy: Pyarelal Papers. Courtesy: Pyarelal

427. LETTER TO S. AMBUJAMMAL

July 30, 1935

CHI. AMBUJAM,

The photograph you have sent me is good. I like the girl's face. It is open and innocent. Let their life fill yours as I know it will fill Father's and Mother's. I hope Kichi's finger is on the way to complete recovery.

The cooker came to me today.[1] It is very good. You have not told me its price. The fruit too was duly received.

As it so happened, it came in useful this time because I have several patients. This is no invitation to you to send more. I have just now an ample supply, as visitors have brought baskets.

Love.

Blessings from
BAPU

From a photostat: C.W. 9604. Courtesy: S. Ambujammal

[1] *Vide* p. 262.

428. LETTER TO G. SITARAMA SASTRY

July 30, 1935

MY DEAR SASTRY,

About the barter essay[1] I have not been idle. Shri Vaikunth Mehta's name has been suggested by Prof. Shah. K.[2] suggests Prof. Ranga. Who is Prof. Rao of Lucknow? Is he an Andhra man? May the prize be given if the best and the most convincing essay is against the barter system?

Yours,
BAPU

From a photostat: C.W. 9173. Courtesy: G. Sitarama Sastry

429. LETTER TO BHAGWANJI A. VAKIL

July 30, 1935

BHAI BHAGWANJI,

I am sending your letter to Jamnalalji. I will definitely talk to him when I see him. The engagement on which you have offered congratulations has been broken off. Kamalnayan is preparing for the London matriculation examination in Colombo. It is incorrect to say that there is nobody in Kathiawar. Who is prepared to live a pure life and work in a spirit of self-sacrifice? Such a statement cannot be proved. It is as true to say, "As are the subjects so is the ruler" as to say, "As is the ruler, so are the subjects." If one is good, the whole world is good. Do you meet Chhaganlal Joshi? I think he is touring the villages.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: G.N. 5825. Also C.W. 3048. Courtesy: Narandas Gandhi

[1] U. Venkata Krishnaya of Khaddar Samsthanam, Gunadala, Krishna District, had announced a prize for the best essay on the barter system.
[2] Presumably, J. C. Kumarappa

430. LETTER TO KOTWAL

July 30, 1935

BHAI KOTWAL,

Why can't you still get rid of your vain hankering? Isn't service its own reward and certificate? What certificate can I give to those whom I do not know at all? You should get rid of such wordly entanglements.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3599

431. LETTER TO NARAHARI D. PARIKH

July 30, 1935

CHI. NARAHARI,

I read your letter regarding the Vidyapith. What pay has been fixed for Jayabehn? Don't you think there is something wrong with our training so that, though we have at least twenty-five women, not one of them has been trained in the way you want? And if that is the case, how can we expect to get a woman from outside who would fit into our mould? I feel that we shall have to reap as we have sown. Do not have the slightest suspicion that I include myself in 'we' merely out of politeness. I know my limitations full well. I do consider myself a teacher but I am no better than a shrub in a desert. Having said all this, what I want to tell you is simply that you should aim ultimately at producing from among ourselves a woman worker of the type you want. Some day your effort will succeed. Be sure that all attempts to get such a worker from outside will be futile. Even if there is a chance of your succeeding in such an attempt, it will be to our good and ensure the success of our mission not to make it.

Do you teach the girls the new method of spinning on the *takli*? That method is of great importance. By following it, little girls attain a speed of 80 rounds per half hour in just 15 days' time, as it is very easy to learn. Test from time to time the girls' speed of spinning on the *takli* and on the spinning-wheel.

I am not writing anything about the Vidyapith just now.

I have been constantly thinking about the goshala. I still feel that either we should take over some *pinjrapole* and keep the useless cattle there, or we should set up one ourselves along with the dairy. Such cattle can be kept only in Bidaj or some such place. Parnerkar's idea of securing the co-operation of Bharawads attracts me more and more. I wish to try that experiment on a large scale here. I am only waiting for Dahyalal to get ready. Titus may perhaps come. I had a telegram from him. What I have understood from Parnerkar is this: We should have complete control over the Bharawads' cattle. They should give the cattle fodder of our choice; should milk them and rear the calves scientifically. We on our part undertake to sell the milk obtained from them. If the last two suggestions cannot be implemented, forget about them. Keep as many good cows as you can manage and do whatever is practicable.

Vanamala will have to end her vow of saltless diet for the present. It would be better if she takes some other vow. You perhaps know Bhaskarrao. He was in the Ashram for some time. Afterwards he worked with Vinobaji. He has also worked under Mama. He comes from Baroda. He does not want to live very far from his parents. He knows Gujarati, Sanskrit and Marathi. Most probably he also knows English. He requires only twenty-five rupees as pay. I would advise you to employ him either in Vinaya Mandir or in the Harijan Ashram. Vinoba thinks that he will prove useful if we employ him. He is a very pious man. I am not sure, but probably he knows you. Write to me if you cannot utilize his services either in the Vidyapith or in the Harijan Ashram.

Blessings from

BAPU

From a photostat of the Gujarati: S.N. 9084

432. *MESSAGE ON ITALO-ABYSSINIAN CRISIS*[1]

WARDHA,

[On or before *August 1, 1935*][2]

I can only pray and hope for peace.

The Hindustan Times, 2-8-1935

[1] This was in reply to an urgent request from the Council of the League of Nations for a message on the eve of the meeting of the council of the League of Nations to consider the Italo-Abyssinian crisis.

[2] The message was reported under the date-line "Wardha, August 1", 1935, as "from our special correspondent".

433. *STATEMENT ON ITALO-ABYSSINIAN CRISIS*

[On or before *August 1, 1935*][1]

Gandhiji, I understand, has made it clear in response to enquiries that no such appeal for funds has been issued by him.[2] Gandhiji refuses to be interviewed on the Italo-Abyssinian question on the ground that a verbal expression of opinion would be valueless unless he was also able to follow it up by action.

The Hindustan Times, 2-8-1935

434. *STATEMENT TO THE PRESS*

WARDHAGANJ,
August 1, 1935

I am surprised at the statement attributed by Reuters Agency to Lord Zetland[3] that Mr. M. R. Masani had advocated violence, when he opposed my resolution[4] on the substitution of the words "legitimate and peaceful" by the words "truthful and non-violent" in the Congress creed.

I distinctly remember the occasion and I am quite sure that there was nothing in his speech showing that he advocated violence. His objection was, like that of many others, to the introduction in a political creed of expressions of a more or less religious character.

I can only therefore hope that Lord Zetland, occupying, as he does, one of the most responsible positions under the Crown, did not allow himself to make use of the unequivocal language attributed to his Lordship.

The Bombay Chronicle, 2-8-1935

[1] The statement was reported under the date-line "Wardha, August 1", 1935.

[2] The source had reported that "rumour seems to have got abroad of which nothing at all has been heard in India, that Gandhiji has issued an appeal for funds for raising a volunteer corps of Indians for Red Cross Service in Abyssinia. The rumour starting apparently from London has travelled to America and Gandhiji has been the astonished recipient of a cabled message from America congratulating him on his action."

[3] The Secretary of State for India; he was replying to Lord Farringdon's question in the House of Commons on the impounding of M. R. Masani's passport.

[4] At the annual session of Indian National Congress held in Bombay on October 26, 1934; *vide* Vol. LIX, p. 230.

435. LETTER TO H. L. SHARMA

August 1, 1935

CHI. SHARMA,

Why have I not got any letter from you? I learn from Shri Braj Mohan's letter that living in America is very expensive. It should not be. Anyway, you will have an idea only when you are there. The expenses should be less if you lived like a working man. Everything is proceeding well, I hope. Give me all the news.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 179

436. LETTER TO APRAKASH CHANDRA MEHTA

WARDHA,
August 2, 1935

MY DEAR APRAKASH,

Why should it be galling to you to be on trial at your age. Age is rather against you in a novel experiment. A stranger would be on trial no matter how able he is. Much more so one who embarks like you on a new venture. Why should we assume that the world knows us as we think we are? Remember the recital of the eleven vows[1] which we have at each prayer daily. The verse ends with the exhortation that the observance should be with due humility. Humility is the key to peace and real joy.

I await your first letter of experiences with a little impatience.

Look out for Amala[2] there and befriend her.

Love.

BAPU

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] *Vide* p. 63.

[2] Margarete Spiegel

437. *NOTE TO AVADHESH DUTT AVASTHI*[1]

August 2, 1935

Do write and I shall try to answer. Write a letter whenever you want to come here and, if I happen to be here, I shall try to reply to you in confirmation.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 3223

438. *NOTES*

A GOOD SERVANT GONE

Nibaranbabu who died the other day in Purulia was one of the gentlest of souls. He was a true servant of Harijans and equally true friend of all the poor. He had realized to the full the matchless beauty of non-violence which had become a living creed with him. His life was an inspiration to many of his friends and followers who looked to him for guidance and comfort in their darkest hours. May the memory of it ever sustain them and move them from good to better.

WEALTH WELL USED

Shri Jwala Prasad Mandelia, a great servant of Harijans, is no more. He was the treasurer of the Central Harijan Sevek Sangh. And what a treasurer he was to the cause which he loved with a rare passion! He could not be called a wealthy man as the expression is understood nowadays. But he was secretary of the Birla Mills and earned well. He has willed away practically all he possessed. During his lifetime too he spent liberally on charities. He was a born reformer. The cause of the widow was as dear to him as that of Harijans, and by his will he has provided for both these, the bequest to be spent in his home, Pilani.

Harijan, 3-8-1935

[1] This was written on a letter from the addressee who was about to leave the Ashram.

439. SELF-SUFFICIENT KHADI

The conditions promoting the success of and governing self-sufficient khadi are different from those governing khadi produced for the town-dweller who would not or cannot toil to make it at any stage of its manufacture. In khadi, made for sale, every process from sowing and picking of cotton to weaving the yarn can be distributed with ease, especially when the cost of labour is equalized or nearly so. Specialization under supervision and on a co-operative basis must yield better returns. But where an article is produced for personal use, the greater the concentration of all the processes in the same family or even the same hands, the greater the economy of time and money. A person, who has a little land which he can call his own even for a fair period and works on it daily, can have his khadi for mere labour put in by him or his during their odd moments. All he needs is instruction or education to show how each one can make his own khadi practically for nothing. When labour has to be paid for and that at an equal rate per period, spinning would take in the largest part of the outlay. For, spinning yarn for one yard of khadi takes longer than any of the other processes anterior or posterior to it will take. If a person gins, cards and spins for himself, which he can do easily, he will get his khadi almost at the same price as mill-cloth. The cost of an article represents the cost of labour spent in its production. So when the whole labour comes from the user himself the cost is practically nothing, when that labour is given during leisure hours. Self-sufficient khadi eliminates the middleman altogether. It is the easiest method of perceptibly increasing the income of the millions of the semi-starved villagers.

But will the villager ever take to self-sufficient khadi? Yes, if we have faith accompanied by technical skill, or rather a living faith that will move mountains and give the worker all the skill necessary for his task which is undoubtedly difficult. But whether difficult or easy it has hardly been attempted as yet on any large or organized scale or a well conceived plan. Not without a well conceived, India-wide effort to educate the villagers to produce their own cloth and thus stop the unnecessary drain from their villages of what little they possess, will the A.I.S.A. have justified its existence; for, as I have been of late insisting in these columns, the message of khadi is nothing less than its universal use in the

villages by local production and local use. The beginning has to be made by inducing cotton cultivation in every village, even in those where it is never known to have been grown. Without decentralization of cotton cultivation, universal manufacture in villages may not be possible. We have authentic examples of deserts having been turned into smiling gardens by judicious manipulation of the soil. It ought not, therefore, to be impossible to grow enough cotton in every village for local use. Not only will this cheapen khadi for the villagers, but it will also improve the durability of khadi. Experience has conclusively demonstrated that the strength of yarn and the output are affected by the variety of cotton used and the manner of picking, cleaning, ginning, carding and spinning cotton. A material from which the famous Dacca muslin could be produced must demand gentle handling during all the processes it undergoes, before it comes out as *shabnam* or the morningdew.

Harijan, 3-8-1935

440. REMARKS ON BODY-LABOUR[1]

Why worry about those who do not do body-labour? I have never imagined that every man on earth will earn his bread by the sweat of his brow, but I have simply enunciated the golden rule. Are you prepared to do it? If you are, you need not be jealous of the man who is not prepared to do it or cannot do it. I may not be able to earn what fruit and milk I eat by mere body-labour, but that means that I am to be pitied, the rule is not affected. Only a few people can observe *brahmacharya*, but should they, therefore, be jealous of the millions who cannot? The latter may be pitied, rather than be envied.... I have indicated the ideal to work up to. Let everyone try to observe it as best as one can. Don't worry because you are incapable of doing any body-labour. Do whatever other clean labour you can, and be sure that you do not exploit those that labour for you. Do not worry about the doctors and the rest who in your opinion seem to have no time for body-labour. When they will practise their professions in a pure spirit of service to the community, the community will take care to see that they are not starved.

Harijan, 3-8-1935

[1] This is extracted from the "Weekly Letter" by Mahadev Desai, who had reported: "Some of the simplest things that Gandhiji has been saying and writing seem to puzzle and perplex people. One of these is Gandhiji's insistence on bread-labour." What follows is Gandhiji's reply to them; *vide* also pp. 211-2.

441. LETTER TO NARANDAS GANDHI

August 3, 1935

CHI. NARANDAS,

I do not have anything to say in reply to either of your two letters just now. I am sending them to the persons concerned. I had sent them for perusal to Sardar and Narahari, as they also had got similar letters. They have nothing to say in the matter. There was a reference to Joshi's dress about which I have already asked you. I haven't yet heard from him. What was the charge against him? It should be enough for assistant teachers like him if they attend the school in khadi. Nothing more should be expected of them. It would be fine, of course, if he has faith in khadi.

Just now I am under great pressure since senior co-workers have assembled here.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8467. Courtesy: Narandas Gandhi

442. LETTER TO BRIJKRISHNA CHANDIWALA

August 3, 1935

CHI. BRIJKRISHNA,

You should not enter such deep waters, you should do only what is within your capacity. The incident of the false rupee coin involved grave sin and the other too denoted weakness. Anyway we are all subject to frailties; may God save us from them. These days it is quite cool here but it is bound to get hot when the rains cease. I have a feeling that you should settle in a place like Almora. That too offers ample scope for service. Everything is all right here.

Blessings from
BAPU

SHRI BRIJKRISHNA CHANDIWALA
KATRA KHUSHAL RAI
DELHI

From a photostat of the Hindi: G.N. 2437

443. *LETTER TO JAMNALAL BAJAJ*

WARDHA,
August 3, 1935

CHI. JAMNALAL,

You are proceeding to Indore to collect funds for the purse. In this connection you want to be clear on these three points:

1. How will this money be spent?
2. Should any earmarked donation be accepted?
3. Whether I wish to form a trust or a committee to deal with the expenditure or if I have thought of any alternative arrangement.

Here is my clarification on these points: Although my main requirement is for the propagation of Hindi in South India, I would like to utilize the funds when occasion arises for provinces like Bengal, Assam, Sind, Gujarat and Punjab where Hindi is not known well or has not been propagated. There should be no objection to accepting for the purse earmaked contributions if a donor wishes to contribute for the work in any of these provinces or for the training of necessary propagandists.

Now about a trust or a committee. I intend to form a trust or a committee or a registered institution when the whole sum is collected and disburse the funds through it under my own supervision.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2974

444. LETTER TO SATYADEV

August 3, 1935

BHAI SATYADEV,

You are running a new sect. I will not be able to say anything about it. Therefore, why should I trouble you to come over here? By all means continue to correspond from Lahore.

I had carefully considered what you had to say in your earlier letter. I gave my reply only after that. I have not found anything despicable in Vishal Bharat. I have found him to be a truthful person. I do not agree with all his views. But there is nothing wrong in it. Except you nobody has complained against him. Do you agree with this?

Among those who are around me, whom have you not found to be truthful and honest? If you give incontrovertible evidence [against anyone], I would give him up. Except Mahadev you perhaps don't know the others.

Yours,

M. K. GANDHI

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

445. LETTER TO ISHWARDAS

August 3, 1935

BHAI ISHWARDAS,

I have both your letters. You seem to have a mania for asking questions. So I will not answer them. Rest content with whatever you can gain from *Harijan* and *Harijan Sevak* and try to put into practice as much as you like in it to the best of your ability.

Blessings from

BAPU

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

446. LETTER TO VALJI G. DESAI

WARDHA,
August 4, 1935

CHI. VALJI,

I have disallowed your article on Bengal khadi. I have an impression that I wrote to you on the matter. I will see about the suggestion for increasing the yield of cow's milk. I see nothing wrong at present in the moneys of the Village Industries Association being deposited in banks.

I cannot express a definite opinion about sterilization. I am inclined against the idea, however. We must endure the fruit of our sins. Forcible sterilization is likely very much to increase immorality and lead to coercion. The theory of degeneration seems to me to be without any foundation.

Govindlal had written to me about Govindnagar. It is not advisable for us to take interest in the matter. Let him approach the Municipality.

What books do you want? If you send me a list, I will try to procure them. But I will not permit you to keep late hours for reading them and harm your eyes. I hope you are all in good health.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7473. Courtesy: Valji G. Desai

447. LETTER TO G. D. BIRLA

August 4, 1935

BHAI GHANSHYAMDAS,

I have your letter, and all the earlier ones too. My letter did not at all imply that there was any shortcoming in your presentation of the case. So far as I remember I meant to say that on your part you did everything well but I feared that the interpretation of the agreement is bound to create many problems. But my mind is at ease; what is to be will be. We can only

follow our duty fearlessly. Do come away when your task is completed. To remain there idle would not suit you either, though you may certainly stay on if it seems desirable in the interests of health.

You must be receiving all the news of the Harijan Sangh.

Blessings from
BAPU

From Hindi: C.W. 8013. Courtesy: G.D. Birla

448. LETTER TO LAKSHMI NIVAS BIRLA

August 4, 1935

CHI. LAKSHMI NIVAS,

I have your letter. I got all the earlier ones. I am sending a letter for Father; do write or wire to me if he has already left.

All are well, I hope.

Blessings from
BAPU

From Hindi: C.W. 8018. Courtesy: G. D. Birla

449. LETTER TO MOOLCHAND AGRAWAL

August 4, 1935

BHAI MOOLCHAND,

I had both your letters.

The remedy for the boycott is to remain unaffected by it.

BAPU

From a photostat of the Hindi: G.N. 757

450. *MESSAGE TO "HANSA"*

WARDHA,
August 5, 1935

Hansa is a unique enterprise in the whole of India. A monthly of this kind is sorely needed if Hindi or Hindustani is to become the national language. Through the medium of the national language all should become acquainted with the current writings in all the provincial languages. It is very gratifying that whosoever desires can get this benefit at a cost of only half a rupee a month.

M. K. GANDHI

From Hindi: C.W. 7582. Courtesy: K. M. Munshi

451. *LETTER TO MARGARETE SPIEGEL*

August 5, 1935

CHI. AMALA,

You are unnecessarily suspicious. And now that you are grandmother of five pupils, you can afford to ignore Mahadev, me and a whole host of lovers. Slivers, I have asked Satisbabu to send you at once. I hope you have got them by this time. I am glad you are feeling settled there.

Love.

BAPU

SHRI AMALABEHN SPIEGEL
SANTINIKETAN, *via* BOLPUR

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

452. LETTER TO K. M. MUNSHI

August 5, 1935

BHAI MUNSHI,

You have brought out an attractive pamphlet indeed. You are certainly likely to spare no pains in regard to the get-up. If we always receive articles as attractively got up as this pamphlet, we can want nothing more.

My message[1] is enclosed. Please don't yield to the temptation of getting it engraved.

The request for an article may perhaps be more than I can meet. If I get time, I will write out something. Can you suggest a subject?

Take care and enlist enough subscribers in advance.

I had a brief talk with Tandonji, and that, too, by chance. I had nothing particular to tell him. The purport of what I told him was that it was necessary to keep him informed.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7581. Courtesy: K. M. Munshi

453. LETTER TO N. R. MALKANI

WARDHA,
August 6, 1935

MY DEAR MALKANI,

As to Hariji[2] all's well that ends well. He suggests decentralization. Please send me list of members of the Executive and tell me who are likely to come. Send an invitation to Hariji, if he is not on the Board[3].

Yours,
BAPU

From a photostat : G.N. 916

[1] *Vide* p. 312.
[2] H. N. Kunzru
[3] Harijan Sevak Sangh Board; *vide* also p. 395.

454. LETTER TO SHIVAPRASAD GUPTA

[*August 6, 1935*][1]

DEAR SHIVAPRASAD,

Received your letter. You have not forgotten the country even in your ill health. After my severance from the Congress, the Working Committee met here for the first time. It matters little whether it meets here or somewhere else. Your question is why I am so very interested in the Congress after I have severed my connections with it, and why I give my advice and opinion to them. I think you already know that when I severed my connection with the Congress I had already said that, if anything be referred to me, I would give my opinion. To control the Congress and to give advice to Congressmen are two different things. The Congress Committee held its sittings here, but I never participated therein. I am totally in the dark regarding its full proceedings up till now. Whenever any member wanted to consult me or have my opinion, they used to call at my place and I used to give them my advice most willingly. I do not see any reason for not doing so. I came out of the Congress only for its benefit. I cannot forgo the ideals of the Congress. Knowingly if I refuse to give them my advice, I fall from dharma.

Now as regards Council-entry, I think Council-entry is dharma at this stage but not for myself, for I have devoted myself to something else. My *sadhana* at present is non-violent disobedience of laws. Council-entry will prove a hindrance in the realization of that end of mine. Do you not know, what is one man's meat is another man's poison?

I hope I have given answers to all your questions which will be to your satisfaction.

Leave the Council-entry to me and devote yourself entirely to village industry and Hindi *prachar*. If you will devote heart and soul to the above, you will not get time to think of other things. May God grant you speedy, perfect recovery.[2]

Blessings from
BAPU

The Searchlight, 6-9-1935

[1] From the addressee's reply which also appeared in the source

[2] According to *The Hindu*, 30-8-1935, the addressee had in his reply said: "I cannot even for a moment imagine how you could advocate Council-entry

455. LETTER TO MARGARETE SPIEGEL

WARDHA,
August 7, 1935

CHI. AMALA,

Your wonderful letter. Nobody believed that you were going to shave your head and if you had, the hairs would have begun to grow again. I hope the grandchildren[1] are doing well.

Love.

BAPU

Spiegel Papers. Courtesy: Nehru Memorial Museum and Library

456. LETTER TO G. A. GAVAI[2]

[Before *August 8, 1935*][3]

MY DEAR GAVAI,

I have gone through the interesting document left by you with me. This is my opinion:

All rules must be interpreted so as to advance their purpose; in this case the interest of the Harijans. Therefore election of four is not obligatory but if there are more than four candidates, four have to be elected by the college. Withdrawals are certainly

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where everyone is required to take an oath of loyalty to the King and how you consider it in accordance with the resolution of the Lahore and Karachi Congress." *The Hindu* had also reported: "Mr. Mahadev Desai, Gandhiji's Secretary, acknowledging the letter wrote, 'Your letter reached Bapuji. As regards taking of the oath, Bapuji says that Council-entry was decided upon seeing the present condition of our country and for those who take an oath, it is not good on their part to do anything against the Government. In the attainment of swaraj, this is also a stage and he considers this stage essential.' "

[1] The addressee's pupils; *vide* p. 312.

[2] According to *The Bombay Chronicle*, the addressee, a member of the Legislative Council (Depressed Classes), had, in an interview with Gandhiji at Wardha, "explained the interpretation of the Poona Pact and the view taken by the members of the Central Provinces Delimitation Committee on the question of primary elections".

[3] In the manuscript of Mahadev Desai's Diary, this letter precedes "Letter to a Student", 8-8-1935, the following item.

permissible at any stage. Any candidate of the Harijan class has the right of becoming a candidate for the general election. If the electoral college is considered a burden, Harijans can any day by practically unanimous agreement forgo the privilege. Such a provision is made in the Pact itself.

Needless to say mine cannot be in any way regarded as a legal opinion. It is that of one who had a hand in promoting the Pact.

M. K. G.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai. Also *The Bombay Chronicle*, 11-8-1935

457. LETTER TO A STUDENT[1]

August 8, 1935

No matter how weak a person is in body, if it is a shame to flee he will stand his ground and die at his post. This would be non-violence and bravery. No matter how weak he is, he will use what strength he has in inflicting injury on his opponent and die in the attempt. This is bravery but *not* non-violence. If when his duty is to face danger, he flees, it is cowardice. In the first case man will have love or charity in him. In the second and third cases there would be dislike or distrust and fear.

Yours,

M. K. G.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai. Also *Harijan*, 17-8-1935

[1] In his "Weekly Letter" Mahadev Desai had reported: "A student who is a regular reader of *Harijan* asked Gandhiji whether his own conduct would be described as cowardice or as only natural under circumstances he thus described: 'I am physically very weak, and I naturally avoid burly blustering ruffians wherever I see them. Why should it be cowardice if one flees from a monster against whom one can never hold out? Is a mouse a coward because it flees from a cat?'"

458. LETTER TO VASUMATI PANDIT

WARDHA,
August 8, 1935

CHI. VASUMATI,

I got both your letters. I am very glad indeed that you are keeping good health. Now go on doing whatever work you can. Tell Gangabehn that I got her letter. There was nothing particular in it which called for a reply. Ask her to write to me from time to time and consult me whenever she is in doubt.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9405. Also C.W. 651. Courtesy: Vasumati Pandit

459. LETTER TO NARANDAS GANDHI

August 8, 1935

CHI. NARANDAS,

I have received no such letter from Mathew as he speaks of. His demand is against our principles. He persists in it in spite of repeated warnings. For the present, we are unable to send him anything for his parents, nor can he come to me just now. He can consider himself permanent so long as he is satisfied with bare maintenance and works for it. When we are fully convinced about his sincerity and ability, we may give him something for his parents, according to his deserts. But that is a matter for the distant future.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8486. Courtesy: Narandas Gandhi

460. A LETTER[1]

August 8, 1935

What special message do you have to give that impels you to bring out this journal? Anyway, to bring out a journal has these days become a profession. Do you not have any other profession? Leave it alone.

[From Hindi]

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

461. LESSON TO LILAVATI ASAR[2]

August 9, 1935

1. A clause beginning with 'when' can be used either before or after the principal clause. 'When' is used for all tenses as in Gujarati, e.g., 'When you come, we shall play.'

2. 'Before you come, I shall have gone.' 'Before' - *pahelan*. 'Since you have come, we have been all well.' 'Since' - *tyarthi* or *karanake* [because]. 'Ago' is not used to make an independent sentence. 'Long ago' - *lamba kal pahelan*, 'years ago' - *varsho pahelan*; they are thus used to suggest the tense.

3. 'Large' is used for inanimate objects only, e.g., 'A large vessel'; but 'A big boy'.

'Big' can be used in both cases. The same is the case with 'small' and 'little'.

BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10103. Courtesy: Lilavati Asar

[1] To a woman correspondent; the letter appeared in *Harijan*, 17-8-1935.

[2] Lilavati Asar had written: "(1) The 14th lesson of the *Pathmala* is now completed. Now I will start on the 15th. It is about the past continuous tense. I am giving you one example: 'When I came yesterday you were writing.' Here 'when' is at the beginning of the sentence. The second sentence is as follows: 'We were coming to school when the bell rang.' Now in the first sentence 'when' is placed at the beginning of the sentence and in the second sentence after. Is there any difference in their usage? Is there any rule

462. LETTER TO LILAVATI ASAR

August 9, 1935

CHI. LILAVATI,

You should improve your handwriting still further. It is not proper that you are not keeping the rule.

You have certainly done well to reduce your expenses. If you have patience, everything will be well. Don't reduce the expenses to a level which you may not be able to keep up. Take every step after careful thought.

If you do not follow any of the explanations I give in your exercises, ask me again. If you use sheets of the same quality and size and keep a margin for comments, the exercises will be easier to preserve.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 10103. Courtesy: Lilavati Asar

463. LETTER TO NARANDAS GANDHI

WARDHA,
August 9, 1935

CHI. NARANDAS,

I scribbled a letter[1] to you yesterday in great hurry. Enclosed are letters for Lilavati and Mathew. Read the letter to Mathew carefully before passing it on to him. You also should talk to him with firmness. If he harasses you, relieve him. Keep him only if he teaches carefully and puts his heart into his work, and also does some physical work. What does he do for his meals?

Did you pay the rent for Harilal? What makes you think he wouldn't get liquor in Junagadh? I'm sure he won't behave

---

as to when 'when' is placed before or after? Is the verb in the past tense when 'when' is used? (2) Another thing I do not know well is how to use 'since'. What is the difference between 'since', 'before' and 'ago'? (3) The two words 'large' and 'big' are they synonyms? Can both be used in the same place? Is it the same with 'small' and 'little'?"

[1] *Vide* p. 317.

well in regard to anything. One thing is certain, however. You will have less trouble there, that is, if he does not come back.

I understand about Radha and Santok. Your suggestion regarding Pyarelal is correct. We have got to agree to it.

Enclosed please find another letter from Vajubhai. As there was nothing new in it, I did not send it to you earlier. There is no question of handing over the school to him. It is you who have to develop it. I have not yet been able to send him your letters.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II

464. *DISCUSSION ON REORGANIZING KHADI PRODUCTION*[1]

[Before *August 10, 1935*]

QUESTION: In Bihar something like five thousand women walk ten miles a day to receive the present scanty wage. More would come if we could sell more khadi. What would happen to these poor women, if the demand for khadi disappeared?"

GANDHIJI: Quite right. I know the same is the state of things in Bengal villages and in South India. But I would put your proposition in a converse way. Supposing you gave one pie instead of two pies an hour that you give at present, you would be employing not 5,000 women but 10,000 women. And supposing these helpless women were ready to accept even that miserable pittance, would you dare to do it? I say, you would not. That means that you will have to determine a point beyond which you cannot go. Call it if you will a 'helpless minimum'. But if that minimum has to be fixed, why not fix it once and for all, no matter whether it affects some of the producers for the time being adversely? So long as the number of purchasers is limited and the

[1] This is extracted from "Weekly Letter" by Mahadev Desai who had explained that the presence of Congress Working Committee members like Rajendra Prasad, Vallabhbhai Patel, Jairamdas Doulatram, Jamnalal Bajaj, Pattabhi Sitaramayya, Gangadharrao Deshpande and J. B. Kripalani "stimulated the discussion" on the subject which had become a burning question ever since Gandhiji wrote the article on the "Need for a Standard Wage"; *vide* pp. 249-51.

number of producers unlimited, there is no doubt that you will have to turn some of the producers away. Why not then have a deliberately fixed, high enough minimum wage to ensure these poor women at least a living wage? Otherwise there would be no end to this unconscious exploitation. A paper manufacturer sends us paper from a place. He is paying the labourers at the rate of six pice per day, and says he hopes to make the paper cheaper. I tell him I will not have it cheaper.

Then you will now change the definition of khadi. It no longer remains hand-spun hand-woven cloth, but cloth hand-spun and hand-woven at a particular wage.

There is no doubt. I am sorry that you are making the discovery so late.

But spinning is a supplementary occupation, we have been telling the world all these years. It is done only in one's spare hours.

Yes and no. I know that there are thousands who are doing it for the whole day. To them it is not a supplementary but a substantive occupation. And even if it is not, why not give them for an hour's work what you would usually give for any other hour's work?

Do you know that in some parts of Guntur District, people are taking to rice-pounding because it fetches a higher wage than spinning?

I do. But you support my argument. They will certainly choose whatever work fetches them a higher wage. Then why not dignify the spinner by a wage which will be equal to any other wage?

Practical difficulties are very great. You cannot induce these spinners to conform to your terms. You want a regular register of them, you want them to spin yarn of a particular count, of particular evenness and of particular strength. How will all that be done?

The difficulties have got to be conquered. Don't I know that for a considerable length of time there will be tales of long-drawn-out agony—some saying we cannot induce the spinners to spin for themselves, some saying we cannot get them to conform to our requirements?

But supposing they conform to our regulations and we give them better machines and better spindles, they will automatically do more work and more than double the wage.

That they will do automatically but for no virtue of yours. That more production means more earning is obvious enough. But what are we going to do, by way of justice which we have denied them?

No, we shall have to forget that khadi has to compete with mill-cloth. Mill-cloth is mill-cloth and khadi is khadi. The mill-cloth producer will always concentrate on cheapening it, we must concentrate on justice and a fair wage. There can be therefore no comparison between the two. As regards the practical difficulties, let us reduce our establishments, let us stop advertisements, let us not patronize the private producer. It is going to be the test of those who are pledged to khadi. Let them produce it themselves or pay for it enough to give our brothers and sisters a living wage. It is a question of the self-purification of all khadi-weavers. Let us not forget that our mission is the service of *Daridranarayana*. Difficulties there may be, but let us solve them gradually.[1]

Harijan, 10-8-1935

465. THE BOMBAY KHADI BHANDAR

The Bombay Khadi Bhandar is the largest khadi bhandar depot of the A.I.S.A. It is no single individual's property. It belongs to the A.I.S.A. as the sole trustees for *Daridranarayana*. As such its primary concern must be *Daridranarayana*. Though it has served as a means of giving honourable employment to some middle-class people, it must not be regarded as an employment bureau for them. Since a new policy is in the course of adoption, reduction is being made in the staff in keeping with the requirements of the new policy. Hitherto extraordinary efforts have been made to push up sales of khadi sent from all parts of India and ordered by Shri Jerajani in accordance with patterns designed by his inventive genius. But this effort meant overhead charges out of proportion to the results achieved in terms of *Daridranarayana*. And it drew the attention of the provincial workers away from their main work which was to make khadi self-supporting or popular in their own provinces. The universal mission of khadi cannot be fulfilled without true provincial effort. That can be achieved only by its distribution as far as possible in the innumerable centres of

[1] Mahadev Desai had concluded: "It seemed to be generally agreed that the experiment must be started wherever possible and with varying but increased wages for spinners."

production. No doubt some khadi will always be required for big cities like Bombay which will never produce it themselves. That will be a healthy demand to be met without extraordinary effort. The rich variety one sees in the city khadi shops was possible only because the Association put forth the effort to meet the varied tastes of the city public. But time has come, if khadi is to fulfil its mission, to turn the attention towards centres of production. They are far too few. Every village, if not every home, has to be such a centre even as every home is a centre of production of cooked food. The economy of the kitchen is wholly different from the economy of the books. Even so is the economy of khadi. The contemplated change, then, means substantial reduction in the staff of large bhandars run by or on behalf of the A.I.S.A. It also means reduction in the number, if not disappearance, of certified private producers. How it will all be worked, it is difficult to say as yet. It is being carefully worked out by Shri Shankerlal Banker who has been travelling throughout India for that special purpose.

But meanwhile this is to warn the lovers of khadi, the votaries of *Daridranarayana*, the prices of khadi must go up, greater technical skill must be developed among khadi workers, a greater spirit of self-sacrifice must be evoked amongst all the classes connected with the production and distribution of khadi. Sales depots have taken delight in showing a progressive decline in the prices. I remember the time when I sold the first piece of very coarse khadi for over one rupee per yard. Such coarse khadi will not fetch two annas today. It is not on sale at khadi depots. This decrease has been brought about no doubt by progressive efficiency in every department of khadi, but it has been largely purchased at the cost of the spinner. And yet the concrete shape of *Daridranarayana* is the spinner—the lowest paid labourer in all India. It was good that the A.I.S.A. found a means of employment on the widest scale possible for the chronic unemployed at a wage, be it ever so low, even one pie per hour. But if it is to discharge its trust, it must find at least a subsistence wage for the spinner. Her receipt for the spinning hour should be in proportion to the amount she would need to live if she worked for eight hours a day. What that amount is to be is not so much a matter of moment, as that there must be an increase in the rate of wages earned by the spinners. Henceforth the reports of the A.I.S.A. should state not how much reduction in the price of khadi has taken place during the period under review, but they should take pride in showing how much increase has been made in spinning wage. It

should not be satisfied—I cannot be satisfied—till the spinner's wage per hour has been put on a level with, say, the weaver's. And let the buying public remember that they are the unnamed members of that great trust and that the spinners are their wards. Once that relation is realized there should be no difficulty in the progressive rise of khadi in the geometrical ratio. Would that every lover of khadi will know his duty and falsify the fears of the unbelievers among khadi workers who think that the public will never pay a higher price for khadi!

Harijan, 10-8-1935

466. LETTER TO BHUJANGILAL CHHAYA

WARDHA,
August 10, 1935

CHI. BHUJANGILAL,

Do what your conscience tells you and your strength permits you to do. What others may advise is not one's dharma. Dharma is what a man himself believes to be such. How can another man know your heart? You should, therefore, pray to God to help you to recognize your path. He is the only true guide.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2607

467. LETTER TO PARIKSHITLAL L. MAJMUDAR

August 10, 1935

BHAI PARIKSHITLAL,

I get your letters. You are making good progress in collections. I had a talk with Shankerlal, too. I will have a talk with Bapa when he comes. We should place our trust in God and go on working.

The incidents of harassment of Harijans are a painful matter. It seems we shall have no option but to take such cases to court. There must, however, be a local agitation to protest against every such incident.

Blessings from
BAPU

[PS.]

Sardar says that it would be proper for us to ask Taluka Boards for money for Harijan schools and that we would get the money if we applied. Think over this suggestion.

From a photostat of the Gujarati: G.N. 4028. Also C.W. 128. Courtesy: Parikshitlal L. Majmudar

468. *LETTER TO MANU GANDHI*

August 10, 1935

CHI. MANUDI,

I got your letter after I had finished writing the letters. I had already got the news about Ba's illness yesterday and, therefore, wrote today. You must be fine.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1546. Courtesy: Manubehn S. Mashruwala

469. *LETTER TO KASHI GANDHI*

August 10, 1935

CHI. KASHI (GANDHI),

We are put to a test as soon as we enter the *vana*[1]. Why this restlessness? If we have dedicated everything to Krishna, one sign of it is that no one can take away our inner happiness. If there is anything that is held back in such dedica tion, let us surrender it now while entering on this new stage of our life. Nimu and the children are with me.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 10706. Courtesy: Chhaganlal Gandhi

[1] The third stage of life commencing with the 51st year

470. LETTER TO BRIJKRISHNA CHANDIWALA

August 10, 1935

CHI. BRAJKISAN,

Your letter. There is no harm in using rice husked in the watermill if the grain remains unbroken.

I like it when abuse is showered on me. Its greatest benefit is that it clears the way for better understanding. I would far rather receive abuse than receive worship without being followed. Those who offer homage will never do anything because they have acquired the habit of doing nothing. But the maligners dislike me from their hearts, therefore they can do a great many things when a change of heart occurs.

What can be gained by sending Krishnan under compulsion? He came away only when he was released. Is it not your own duty to manage the work that is being mismanaged by those to whom you entrusted it? This course would be the best.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2436

471. LETTER TO VALLABHBHAI PATEL

WARDHA,
August 11, 1935

BHAI VALLABHBHAI,

I got your letter. After getting the Government's permission, you should publish the whole correspondence from the beginning to date. Publish also the letter appointing the Committee[1]. After doing that we should wholly concern ourselves with producing the evidence. If Lallubhai[2] has recovered and is strong enough to do the work, it will be all right. But I am very doubtful if he will be able to study the matter in sufficient detail. I would be glad if

[1] The Committee in connection with the plague relief work, undertaken by Vallabhbhai Patel at Borsad, which the Government had alleged to be unscientific.

[2] Lallubhai Shamaldas Mehta

Kunzru joins. Gilder and Bahadurji, however, will suffice. It will not matter if the third person is a little weak.

I understand about Balvantrai. We should, however, go on doing what we think right. I had glanced at the article in [*The*] *Servant* [*of India*]. I didn't have even the time to read it carefully. Rajenbabu has taken it away.

If you can get . . .[1]'s address, pass on the accompanying letter to him.

All the other accompanying material is for Mahadev.

Blessings from
BAPU

[PS.]

If you have thought of anything with regard to Vithalbhai's money, let me know.

[From Gujarati]

Bapuna Patro-2: Sardar Vallabhbhaine, pp. 176-7

472. LETTER TO N. R. MALKANI

WARDHA,
August 12, 1935

MY DEAR MALKANI,

I see quite clearly that you have not done much secretarial work. Or you would not send me your mail. You may not know that I had done nothing but secretarial work throughout my stay in South Africa. You have therefore my sympathy. But you will have to keep your peace and good humour in the midst of disappointments, censures from the multitude of employers. It makes no difference that one is a volunteer or rather when one is a volunteer, one has to bear more lashes than otherwise and still say 'Thank you, Sir'. All the notable secretaries of the world have been made of such noble stuff. You have to belong to that category. More when we meet.

Love.

BAPU

[PS.]

Enclosure for Ba.

From a photostat: G.N. 910

[1] The name is omitted in the source.

473. LETTER TO DRAUPADI SHARMA

August 12, 1935

CHI. DRAUPADI,

Sharma[1] is to leave today. While he was yet in Calcutta I had no worry regarding you. Henceforth it becomes my duty to keep myself informed regarding you all. Give me the news about yourself and the children. Write about your way of living and also give me your daily routine.

Tell me who are all the people who help you.

Blessings from
BAPU

[PS.]

Are there any books belonging to the Kanya Ashram?

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 184

474. LETTER TO S. D. SATAVLEKAR

August 12, 1935

BHAI SATAVLEKAR,

I am grateful for your loving letter. I think the snake was not venomous at all. Even Panchlegaonkar[2] said that it was not particularly venomous. It did not bite anyone even though deliberately provoked. Still, your warning is quite proper.

M. K. GANDHI

From a photostat of the Hindi: C.W. 4777. Courtesy: S. D. Satavlekar

[1] The addressee's husband, Hiralal Sharma, who was going to America

[2] A sadhu reputed for his power over snakes. On Nagpanchami Day (August 4, 1935), he placed a snake around Gandhiji's neck.

475. LETTER TO PREMABEHN KANTAK

WARDHA,
August 13, 1935

CHI. PREMA,

I am observing two and a half hours' silence today to overtake the arrears of correspondence. Disposing of the letters one by one, I saw just now your letter of July 9, 1935.

You did very well in meeting Kelkar[1]. It would be good if you could take him to see your work.

What you say about work regarded as unclean is correct. I am giving in *Harijanbandhu* the portion about the Mahars. Your name will not be published.

Inform me when the Poona resolution is implemented. Which is the other book about Hitler?[2]

And now I come to your question. There is great risk in taking Russia as a model to be emulated. For one thing, we have no direct knowledge; secondly, the experiment has not yet lasted long enough; and thirdly, they rely on violence for what they are doing. We should, therefore, leave out Russia when thinking about our problems. This must be assumed to be common ground between us, that we do not wish to use violence to force people to do anything. Hence the easiest way of securing justice from the rich is to see that they make the best use of the wealth they earn. This may possibly result in their being no longer eager to acquire much wealth. We need not mind that. Nor need we mind, even if such a result does not follow. We shall in this way get the use of so much wealth without having to bother about its safety. If a large number of rich people become trustees, we shall want nothing more. Your argument springs from the suspicion that the rich will never agree to be trustees of their own property. We needn't worry if your suspicion is well founded, for truth is bound to triumph ultimately. He who keeps more than he needs is a thief and stolen wealth is like unprocessed mercury. It cannot be digested. We should have faith that the thief will

[1] N. C. Kelkar

[2] In *Bapuna Patro–5: Ku. Premabehn Kantakne*, pp. 230-2, the addressee mentions *Mein Kampf*, as a book read by Gandhiji and herself, but does not specify "the other book".

not be able to retain the property he has stolen and should go on employing non-violent means.

If you are still not satisfied, ask me again. The question you have put is an important one, and if you have fully grasped the meaning of ahimsa my answer should satisfy you as a perfect one.

Blessings from
BAPU

[PS.]

Lakshmi has gone to Bardoli. Prabhavati is here, and so is Amtussalaam. Ba is in Delhi. Lakshmi has given birth to a son[1].

From a photostat of the Gujarati: G.N. 10376. Also C.W. 6815. Courtesy: Premabehn Kantak

476. LETTER TO RAMDAS GANDHI

August 13, 1935

CHI. RA[MDAS],

I have your letter. Ultimately everyone lives as he is destined to. So you also will work according to your lights. But as there is destiny so also there is effort and since it is in our hands to make efforts, we are taught not to rely on destiny. That is how the *shloka* "Action alone is thy province, never the fruits thereof"[2] came into being. We can certainly put it this way: 'You have a right to make efforts, never to know your destiny.' We should live as God ordains after making efforts. Do you ponder over the *Gita* sometimes? Do you keep "Ramagita" with you?

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

[1] Rajmohan Devdas Gandhi

[2] *Bhagavad Gita*, II. 47

477. LETTER TO F. MARY BARR[1]

WARDHA,
August 14, 1935

What do you say to my new secretary?
Love.

BAPU

From a photostat: G.N. 6056. Also C.W. 3386. Courtesy: F. Mary Barr

478. LETTER TO H. L. SHARMA

August 14, 1935

CHI. SHARMA,

I have your letter. You did well in supplying all the dates. I have written to Draupadi.[2]

I got a telegram from Braj Mohanji telling me of your departure. I had had your earlier letters. The account of your experiences on board should come now.

Were there any books belonging to the Kanya Ashram with you? Chhotelal has sent a memorandum. I have forgotten if you told me anything.

Blessings from
BAPU

[PS.]

A list of the books is given on the reverse.

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 186

[1] This was Gandhiji's postscript to Amrit Kaur's letter of even date which read: "Bapu has received your letter of the 11th instant. He is glad you are progressing satisfactorily. The report about *neem* leaves and tamarind having been discarded is quite wrong. I can vouch for the goodness of the marmalade and you will do well to obtain the recipe when you next come here. Bapu says it is good that you are learning to do your own 'examinations'—so that you need not trouble the hospital folk. I have only a week left here now—alas! It has been lovely being here. Love from Bapu and me."

[2] *Vide* p. 328,

479. LETTER TO SATIS CHANDRA DAS GUPTA

August 14, 1935

BHAI SATISBABU,

Your letter has helped me in understanding things better. I feel somewhat over-burdened. Would it be right to saddle a person with the responsibility of so many committees, paper-work and sundry activities? But I am unable to come to any conclusion. I ought to go and stay in the Pratishthan. But in the absence of personal experience I have no business to hurl any criticism. We shall have an exchange of ideas if you come over here.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1714

480. LETTER TO S. AMBUJAMMAL

August 14, 1935

CHI. AMBUJAM,

Today I am writing to you in Hindi. Let me know if you can read it. If you have any difficulty I will write to you in English.

Who are we to look after Kichi? In the end it is God alone who will take care of him.

Nimu is here with me these days. Kano is ill. He has grown very weak. Lakshmi has gone to Bardoli. Kumarappa was sick but is now all right. His sister came and stayed with us for ten days. At present Rajkumari Amrit Kaur and Khurshedbehn are here. Prabhavati and Amtul are of course here.

I got the fruit sent by you. The honey is also good. Send fruit and honey whenever you wish to, but they should be cheap because I need them daily.

My diet is milk, *neem* and some other leaves and fruit. Sometimes I don't take fruit.

Blessings from
BAPU

From the Hindi original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

481. LETTER TO MANILAL AND SUSHILA GANDHI

August 15, 1935

CHI. MANILAL AND SUSHILA,

I am dashing this off in great hurry in order not to miss the mail. Everything is going on all right here. I am working under great pressure these days. I don't get even a minute free. Harilal spends the whole day immersed in a tub of liquor, so to say. All our hopes about his having been reformed are falsified. He is now worse than he was. But one keeps on hoping as long as one breathes. Accordingly, let us hope that, if he lives, some day he will reform himself.

Ba and Manu are in Delhi.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4841. Also C.W. 1253. Courtesy: Sushila Gandhi

482. LETTER TO RASIK DESAI

August 15, 1935

CHI. RASIK,

I am glad that you wrote to me, whatever the pretext.

Live in a manner worthy of the Ashram in every way. The easiest way of sending the Quetta money is to send it by insured registered letter. You can send the amount to Sheth Jamnalal Bajaj at Wardha. I hope you are keeping well enough.

Blessings from
BAPU

SHRI RASIK DESAI
SHAMALDAS COLLEGE HOSTEL
BHAVNAGAR, KATHIAWAR

From a photostat of the Gujarati: G.N. 6621

483. LETTER TO VALLABHBHAI PATEL

August 15, 1935

BHAI VALLABHBHAI,

I got your letter. Don't worry, you will get somebody else. We are in no great hurry. Keep Mahadev there as long as necessary. I will try and manage somehow without him. Rajkumari and Khurshed are helping as much as they can. The former disposes of most of the English correspondence. She will leave on the 21st. Khurshedbehn will remain here for the present.

Rajendrababu left today. He was, as usual, accompanied by Mathurababu and Gorakhbabu. The astronomer is leaving for that side this evening.

If necessary, take fourteen instead of seven doses of the powder, but see that you completely get rid of the jaundice. Never leave a job half done.

Your buying a second-class ticket for Andrews was all right. You could feed him well there because we starved him here. If we had fed him here, too, he would have been laid up in bed, as he was in Allahabad.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 177-8

484. LETTER TO BALVANTSINHA

WARDHA,
August 15, 1935

CHI. BALVANTSINHA,

Four days back Jethalal left for Anantpur. He needed some *bhakharis* prepared from ghee-softened dough as he buys nothing from the wayside stations. I sanctioned the preparation when Amtussalaam referred it to me. I was reminded of the occasion when I had berated you for the same matter;[1] the recollection

[1] About three months earlier when the addressee was leaving Wardha

was painful. Although I know it turned to your ultimate good, it does not justify my own error. Notwithstanding the purity of motive I am not absolved. Do forgive me, your Bapu is so very imperfect! The other details have been conveyed by K.[1]

Blessings from
BAPU

From a photostat of the Hindi: G. N. 1879

485. LETTER TO RAOJIBHAI N. PATEL

WARDHA,
August 16, 1935

CHI. RAOJIBHAI,

I had a talk with Chanchal. But she does not wish at all to leave this place. She likes working and, therefore, has won everybody's love. Being hard-working, she learns things quickly. She does not wish to exchange the certain for the uncertain.

In these circumstances, I for one wouldn't press her to go there. Only a girl who feels spontaneously attracted by the Harijan Ashram may go there.

Dahibehn is always having some trouble or other. One must endure the body's punishments. Has the quality of your ghee improved? We have completely stopped ordering ghee from outside.

Blessings from
BAPU

SHRI RAOJIBHAI PATEL
GRAM UDYOG KARYALAYA
LIMBASI, MATAR TALUKA

From a photostat of the Gujarati: G. N. 9005

[1] The reference is to a letter dated August 10 from Kishorelal Mashruwala, reproduced in *Bapuki Chhayamen*, pp. 122-6.

486. LETTER TO VALLABHBHAI PATEL

August 16, 1935

BHAI VALLABHBHAI,

I got your letter. I am writing to . . .[1] about . . .[2] Such incidents are enough to shake one's faith in God. The only remedy is for those who are vigilant to become more vigilant.

In a recent speech in Poona, Jayakar[3] had made very harsh remarks about the Tilak Swaraj Fund. Haribhau[4] has sent me those remarks. I have written to Jayakar and asked him if the report is correct. I will write to you after I receive his reply.

The labourer's letter and the reply to it are enclosed.

Blessings from
BAPU

[PS.]

The letter to . . . is enclosed. Get his address and send it on to him.

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 178

487. DECENTRALIZATION?

Before the forthcoming meeting (on 30th instant) of the executive of the Harijan Sevak Sangh Board, among the many important questions for discussion, will be that of the need for decentralization which some provincial boards have felt for the sake of the better advancement of its object.

Centralization was insisted upon by Sheth Ghanshyamdas Birla and Shri Amritlal Thakkar for the decisive reason that money was found by the Centre, the Presidents of the Provincial Boards were selected by Sheth Ghanshyamdas, and the policy was also evolved by the Central Board.

Though I have concurred in the policy of centralization I have always desired, as I have no doubt the Board, too, has desired, decentralization at the first opportunity. But that could only be done when the Provincial Boards were ready and able

[1]&[2] The names in this item are omitted in the source.

[3] Mukundrao R. Jayakar, a liberal leader

[4] Haribhau Phatak, a Congress worker of Poona

to raise their own funds. I would love nothing so much as that every village had its Harijan Board and was able to find its own funds. When that day comes, it will also be one of complete abolition of untouchability in every shape and form. For the present it has to be unfortunately admitted that the cause is still led by a handful of earnest reformers scattered all over the country. Not all of them are able to raise funds locally nor are they all sure of the policy to be followed. I use the word 'policy' deliberately. For while everyone knows the goal, everyone does not know the grave limitations under which the reformer labours. The slightest error of judgment, a hasty action or a hasty word may put back the hands of the clock of progress. Policies have, therefore, to be cautiously evolved in the light of experiences daily gained by the few who have no other thought but that of serving Harijans and ridding Hinduism of its greatest blot.

Harijan workers will be grieved to learn that there are more than Rs. 80,000 as advances to Provincial Boards in the books of the Central Office.

This has a tale to tell. Those Boards against whom the moneys stand have not been able to find their quota. It is also a grievous fact that not all the Boards have sent in their returns in accordance with the prescribed manner. The third thing to note is that in spite of the ceaseless vigilance of the Secretaries and their tours, the district organizations have not functioned as they might have done. This is not to say that workers in the provinces and districts have nothing to their credit. Indeed the columns of *Harijan* have abundantly shown what amazing progress the cause has made during the very short period that the Boards have functioned. But just now my purpose is to examine the debit side so as to enable interested workers to come to a right decision. It may be that the defects to which I have drawn attention are due to the policy of overcentralization. If it be so, the advocates of decentralization have to prove their case. Had the Centre felt the need, it would have come long ago. The forthcoming meeting is that of the executive of the Board. It consists of seven members of whom the Chairman is absent. I would invite the Harijan sevaks throughout the provinces to send their considered opinions to the Secretaries at Delhi supporting them as briefly as they can with facts and figures. After all in a cause so humanitarian as that of Harijans involving the very existence of an ancient faith, nothing should be left undone that would advance it. Personal considerations do not count in such matters.

Harijan, 17-8-1935

488. COMPOST MANURE

There is in Indore an Institute of Plant Industry. It issues from time to time leaflets for those whom it is designed to serve. The first one of these describes the utility and the method of preparing compost manure from farm wastes. As it is valuable for Harijans and village workers who handle cattle-dung and night-soil, I copy below practically the whole of the leaflet[1] incorporating footnotes into the running description of the process.

Harijan, 17-8-1935

489. SNAKE POISONING

Dr. Sokhey, Director of Haffkine Institute, has kindly supplied me with a note on Indian snakes. As co-workers are spreading out in villages, it becomes necessary to arm them with information in matters of common occurrence in villages where city conveniences are unfortunately unavailable. The most dangerous is snake-bite which proves fatal in many cases if the necessary measures are not immediately adopted. I give below the important portions of the note[2]. The whole contains useful information about identification of snakes. But the description is too technical for the village worker to follow. I am, therefore, omitting this part of the note.

Since nine-tenths of snakes are non-poisonous and are valuable protectors of fields against rats, etc., it would be a good thing if a simple key for distinguishing poisonous from non-poisonous snakes can be had. Meanwhile let those interested study the very simple remedy described below:[3]

Though Col. Sokhey has warned me that there is no sure remedy against bites of poisonous snakes except injections of anti-venom serum, I cannot resist giving the remedy claimed to have been successfully tried by Just, the author of *Return to Nature*. I have tried it successfully in two or three cases of snake-bites and numerous cases of scorpion stings. It consists in applying an

[1] Not reproduced here; it appeared, in parts, in this and the following issue of *Harijan*.

[2]&[3] *Vide* Appendix I.

ample earth bandage to the affected part. Take as much clean earth as possible, add cold water to it and make a cold poultice of it. Spread the composition an inch as a pack on a wet linen piece, fold, apply and bandage. If it is a toe that is bitten, the leg should have the poultice up to the knee, if a finger, the whole arm should be bandaged, the more the better. All the other treatment as described in the foregoing note should undoubtedly be taken. And if the serum injection is taken, the earth treatment may be quite superfluous. I was assured that if the injection was given in time, it was a sure antidote. Nor can I vouch for the absolute efficacy of the earth treatment. For I have no knowledge that the bites treated by me were highly poisonous. I suggest the earth treatment as being harmless and most easily available in villages and as being highly acclaimed by its author.

Harijan, 17-8-1935

490. LETTER TO N. R. MALKANI

WARDHA,
August 17, 1935

DEAR MALKANI,

Your letter of the 15th instant arrived today but the draft of Deed and papers in connection with the new Trust have not been received.

Yours,
BAPU

From a photostat: G.N. 1164

491. LETTER TO LILAVATI ASAR

August 17, 1935

CHI. LILAVATI,

I got your loving gift. Be firm in your thoughts; learn and serve.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9336. Also C.W. 6611. Courtesy: Lilavati Asar

492. LETTER TO NIRANJAN SWAMI[1]

August 17, 1935

BHAI NIRANJAN SWAMI,

I found nothing in your articles to justify their publication. Even so, your labour in thinking on those subjects and writing the articles will not be altogether wasted.

What shall I say to Chi. Vallabh[2]? Vinoba will see what should be done about him. I cannot interfere with the running of that Ashram. I know, however, that Vallabh has to carry heavy enough burden in managing the Nalwadi Ashram.

BAPU

SHRI NIRANJAN SWAMI
AULPAD

From a photostat of the Gujarati: G.N. 10466

493. LETTER TO NARANDAS GANDHI

August 17, 1935

CHI. NARANDAS,

What shall we do about Harilal? He is suspicious about everything and considers himself innocent. I hope he does not create scandal in Junagadh.

I am indeed very glad that you are fully satisfied with Mathew. If he devotes himself whole-heartedly to his work, he will make a name for himself in Rajkot itself. When you are fully convinced, you may pay him more if you can. In any case, you must give him physical work to do. And also he must learn Hindi.

Send the money which they have asked for from Sabarmati.

Send me Vajubhai's address which he has given in his last letter. I need it. I have not yet been able to write to him.

I am returning Prof. Joshi's letter. If he has faith in khadi, why doesn't he get a khadi dhoti? Superfine khadi dhotis are available now. If he himself would spin fine yarn, he can have

[1] Alias Makanji Gopalji
[2] Vallabh Swami

a dhoti made at low cost. There is no reason at all for relieving him. I liked his letter. You should send it to Narahari.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II Also C.W. 8470. Courtesy: Narandas Gandhi

494. LETTER TO ISHWARDAS

August 17, 1935

BHAI ISHWARDAS,

The couplets composed by you concern a guru and his disciple and that too when they are residing at the same place. Neither am I a guru nor are you a disciple. I have never made anyone my disciple. I hope you know this. I find a sort of listlessness in your questions. They are such that they have already been covered in my writings. But you don't study and ponder over them.

Blessings from

From a copy of the Hindi: Pyarelal Papers. Courtesy: Pyarelal

495. THE WAY TO SERVE

For nearly a year a lady has been doing welfare work in a village. She is gradually making some headway. She has already crossed some huge hurdles. She ploughs with the farmer's ploughshare, cleans roads and teaches women how to spin. She is teaching the young and the old. From among the experiences which she had, I give below[1] a recent one as it is a very useful one.

> The Chamars would not take a goat's carcass as it had been touched by a Mahar. . . . To take it to the Mangs I put the basket on my head. When I started to walk people stared at me. I went straight to the Mangs and they took the carcass. They said, "why did you carry it? If you had told us, we would have fetched it." I replied, "I wanted to show that no work is dirty; I was not ashamed of this job. So why should I trouble you?"

[1] Only extracts are translated here. The correspondent presumably was Premabehn Kantak; *vide* p. 329.

This instance shows that nothing is accomplished through speeches, but that results can be obtained by our actually doing what we wish others to do.

[From Gujarati]

Harijanbandhu, 18-8-1935

496. LETTER TO BHAGWANJI A. VAKIL

August 18, 1935

BHAI BHAGWANJI,

I sent you some hand-made paper. You must have received it. Herewith the bill for it.

Indigenous reeds and ink are freely available in Rajkot. Vohras stock both. Such things needn't be sent from here. Reeds grow in our fields. Some types of them, which are strong and beautiful in appearance, do not grow in all places. But bamboos are found everywhere. I remember that when we were children we brothers used to make bamboo pens just for the pleasure of seeing if we could make them. And we didn't have anything but reed-pens at home. The steel-pens entered our home after we had joined the English school. We used to compete among ourselves in using the two.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: G.N. 5826. Also C.W. 3049. Courtesy: Bhagwanji A. Vakil

497. LETTER TO PARIKSHITLAL L. MAJMUDAR

WARDHA,
August 18, 1935

BHAI PARIKSHITLAL,

Your letter narrates a painful story. In this particular instance, the newspapers have not exaggerated but on the contrary have understated [the facts]. You did perfectly well in seeking the help of the authorities. The persecutors must be punished. There will be minimum violence in that. As long as the number and strength of the non-violent are limited, violence by the State will be the smallest evil. However, even while seeking the help of

the authorities, you should continue to adopt other measures of your own. Is there nobody who can have some influence on the Rajputs and the Baraiyas? One of us must stay among the Harijans. I hope that the other Rajput, the Vibhishana[1], is receiving encouragement.

You have given useful information about the schools. I am sending your letter to Sardar. About our budget I will have a talk with Bapa when he comes here.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4036. Also C.W. 127. Courtesy: Parikshitlal L. Majmudar

498. LETTER TO KASTURBA GANDHI

August 18, 1935

BA,

I got your letter after much waiting. You should get all right quickly. Please do not worry about Nimu, etc. She is very well. The children also have improved after coming here. Kano always has his meals with me. Sumitra also does that sometimes. Sometimes she drops out. Usha is growing up. Nimu's practice on the *sitar* also goes on a little. Amtussalaam serves with the utmost devotion. Rajkumari is still here. She will leave on the 21st. Khurshedbehn has been here all the time. Gosibehn is likely to come on the 22nd. I continue to get letters from Harilal. He writes whatever comes into his head.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 1546. Courtesy: Manubehn S. Mashruwala

[1] Brother of Ravana who had gone over to Rama's side when the former refused to heed his advice to restore Sita to Rama

499. LETTER TO MANU GANDHI

August 18, 1935

CHI. MANUDI,

You ought not to have got fever. Henceforth live in such a way that you never get it again.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1547. Courtesy: Manubehn S. Mashruwala

500. LETTER TO DEVDAS GANDHI

August 18, 1935

CHI. DEVDAS,

For Lakshmi's molar try gargling with warm water mixed with permanganate, if you have not done so. That helps.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1548. Courtesy: Manubehn S. Mashruwala

501. LETTER TO VALLABHBHAI PATEL

August 18, 1935

BHAI VALLABHBHAI,

Herewith a letter from . . .[1]. Poor man, he doesn't know anything about the Committee. Have you taken any step?

Kishorelal told me yesterday that you had an acute attack of piles which had even started bleeding, and that an operation had become necessary. This is the result of putting up with chronic constipation for so long. Send me full details. In your present state of health, an operation doesn't seem advisable either. It

[1] The name is omitted in the source.

would, therefore, be better if you could avoid it. I would advise you to consult Gaurishankar or Dr. Mehta[1]. Perhaps the former may be of real help. Many persons find it possible to avoid an operation by improving their digestion. If you could trust your body to a quack-hakim of Ahmedabad, you might as well trust it now to a quack naturopath. You just can't afford to remain ill. How is Amritlal?

Blessings from
BAPU

[PS.]

A letter from Parikshitlal is enclosed. I think it is one you should read—concerning both matters.

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 179

502. LETTER TO MANILAL AND SUSHILA GANDHI

August 19, 1935

CHI. MANILAL AND SUSHILA,

Today also I have just enough time to write only a few words. Did I write to you about a son having been born to Devdas? Lakshmi and the baby are very well. Ba and Manu are still in Delhi. Nimu is with me at present. Kano is having fever. The temperature rises and falls. He will be all right soon.

Mahadev is in Bombay just now, with Sardar. He may return tomorrow. Navin has come here. He will stay here for the present.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4842. Also C.W. 1254. Courtesy: Sushila Gandhi

[1] Dr. Dinshaw Mehta

503. LETTER TO KRISHNACHANDRA

WARDHA,
August 19, 1935

CHI. KRISHNACHANDRA,

There is no reason for you to be distressed. Passing of the "sediment"[1] is bound to stop. You should have more exercise. Continue hip baths and perform the breathing exercises outdoors. You may decrease the quantity of *neem* and take more raw vegetables. Milk should not be totally given up; eat fruit and have no hesitation in taking all the necessary items of diet so long as taste does not come into consideration. The ultimate responsibility is mine. Do take porridge. The effects caused by *roti* could have been caused by the oil used in its preparation. This should be remedied.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 4277

504. A LETTER

WARDHA,
August 20, 1935

DEAR FRIEND,

I have your letter of the 19th instant, enclosing a cutting from a Phillippine paper. The information contained therein is wholly wrong. I have made no statement[2] about Abyssinia.

Yours sincerely,
M. K. GANDHI

The Bombay Chronicle, 22-8-1935

[1] Gandhiji had used the English expression.
[2] *Vide* p. 302.

505. LETTER TO VALLABHBHAI PATEL

August 20, 1935

BHAI VALLABHBHAI

I got your letter. The Committee is well constituted. It is essential that it should finish its work as soon as possible. . . .[1] Morarji and Chandubhai are arriving here on the 25th morning.

How are your piles?

Kumarappa still shows signs of fever. I intend to get him examined by the Civil Surgeon today.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 180

506. LETTER TO TULSI MAHER

August 20, 1935

CHI. TULSI MAHER,

I hope the experience you gained here is proving useful there.

Do send me as much indigenous paper from there as you can. I can sell it.

We are all doing well.

Blessings from
BAPU

From a photostat of the Hindi: G. N. 6549

[1] Omission as in the source

507. A LETTER

August 21, 1935

Although I have never thought in such terms as presented by you, now that I am challenged my first thought is that belief in man's freedom is wholly unnecessary for conducting the highest type of activity. But to answer your second question, I have always reconciled comparative freedom of the individual with the all-powerfulness of the Supreme Will. I came to that conclusion on observing some ordinary experience of life. A prisoner, even in a solitary cell, has freedom of movement, however little it may be, and he has complete freedom of the mind. In the question presented by you, even the mind is prisoner under the Supreme Will, and yet He permits us to think millions of idle thoughts. Hence I conclude that there is some freedom left to the individual, be it the tiniest conceivable. The acid test of complete obedience to the Universal Will would be full surrender even of that tiny freedom.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

508. LETTER TO K. M. MUNSHI

WARDHA,
August 21, 1935

BHAI MUNSHI,

I got your book. Let me know how it is received. Kaka told me the rest.

Blessings from
BAPU

ADVOCATE K. M. MUNSHI
RIDGE ROAD, BOMBAY

From a copy of the Gujarati: C. W. 7584. Courtesy: K. M. Munshi

509. LETTER TO MADALASA BAJAJ

August 21, 1935

CHI. MADALASA,

I got a letter from you after a long time. You may eat what you like, on condition that you do not fall ill. Rules of self-control which may be necessary should be observed spontaneously. There is no hurry. Learn to control anger and live like a child. From Ashram life one may learn freedom, but never rudeness, incivility or pride.

Blessings from
BAPU

[From Gujarati]
Panchwen Putrako Bapuke Ashirvad, p. 318

510. DISCUSSION ON MINIMUM LIVING WAGE-I[1]

[August 22/23, 1935][2]

GANDHIJI: Let us realize our amazing limitations. Do not mind even if we have to be like the three tailors of Tooley Street. Our resources are few and limited. We cannot afford to squander money on high sounding schemes and we cannot adopt any and every means. We may fail to get workers and agents, and our branches may have to be few and far between. But I am in no hurry to see a network of institutions all over the country. Ours is a policy of ploughing a lonely furrow. . . . If we find that it is not possible for any industry to pay this minimum living wage, we had better close our shop. We should see that in any industry that we handle the wage covers a reasonable maintenance allowance.

DR. PRAFULLA: When I was an official earning a salary, I used to calculate how much my servants, including their dependants, would need for a fair maintenance and I used to pay them accordingly. It used to come to Rs. 20 a month. With clothing and other needs, it would come to Rs. 30.

[1] The discussion is extracted from Mahadev Desai's "Weekly Letter". The Management Board of the All India Village Industries Association met at Wardha.

[2] From *The Searchlight*, 30-8-1935

GANDHIJI (laughingly): Then if you like we shall have a rupee a day as the minimum wage for Bengal. What you used to do as an official you have now to do as a member of the Association. I would certainly have the wage as high as possible and include in it the maintenance of at least one dependant. But you will go as far as you can.

Sjt. Vaikuntha Mehta, who is the Managing Director of the Provincial Co-öperative Bank in Bombay, had not the slightest doubt that the sooner we tackled the question the better; for, when we insisted on an adequate solution of the wage question and that of work in organized large-scale industries, it was our duty to attend to these questions in case of unorganized industries. There were obvious difficulties, but he had no doubt that the moment people were made to see that ninety per cent or more of the rupee that the people spend on an article they purchase goes directly into the pocket of the man who has produced it, they would not grudge to pay the money.

Sjt. Shankerlal Banker emphasized the importance of collecting data, from different provinces, of the prices of the minimum articles of a balanced diet, but he had some difficulty in applying the wage question to existing industries.

Gandhiji made it clear that we were exclusively concerned with dead or dying industries which we were trying to revive and we were not going to disturb the existing industries. Was the minimum wage likely to make matters difficult for the villager? What about the little articles of the villagers' daily need, earthen pots and lamps, for instance? Because the townspeople were to pay a higher price for those articles, were the villagers also to pay that higher price? Already villagers in villages in close proximity to towns were paying a higher price for milk than those in distant villages. Gandhiji said:

That was inevitable. But the villagers among themselves will adjust the prices. Besides, when our organization is in good running order, the carpenter and the smith and the weaver and the spinner, who purchase from the potter at the minimum-wage price, will have also had their minimum-wage price for their respective wares, and they won't grudge the poor potter his price. But that is a distant goal. Let us at the present moment content ourselves with things that pass out of villages to the towns and let us refuse to have them at anything less than the minimum-living-wage price.[1]

Harijan, 31-8-1935

[1] For the resolution passed at the meeting, *vide* "An Important Resolution", 31-8-1935.

511. LETTER TO AMRIT KAUR

WARDHA,
August 23, 1935

MY DEAR AMRIT,

The promised wire has come. And I am glad your place remains vacant. Whenever I take my seat, I miss you. You had become a fixture. Then you have left so many reminders behind. The thermos is a perpetual reminder. The citronel [la] bottle, too, I found lying on the table. I suppose you left that, too, by design. The baskets are still there. The beet never ends. I must try it again. So you see what you have done!

I hope Shummy was able to issue the certificate I wanted.

You have invited Kumarappa to be your guest whenever he could go to Simla. The Civil Surgeon examined him yesterday and regard being had to the slight temperature, he wants him to go to a hill for a month or two. I am sending him to Bombay for further examination and then he may be ready to go to Simla, if you really can take him in without any inconvenience to you at all. If you can, please wire to me. But you must not hesitate to say no, if you will be inconvenienced in any way whatsoever.

Love to you both.

BAPU

From the original: C.W. 3541. Courtesy: Amrit Kaur. Also G. N. 6350

512. LETTER TO CHHAGANLAL JOSHI

August 23, 1935

CHI. CHHAGANLAL,

You do not seem to read *Harijan*. If you convert the bones into manure, there is bound to be a demand for it. In every village collect the bones in one place, roast them slightly as explained in *Harijan*[1] and then grind it into fine powder. You can then dispatch that powder wherever necessary. You can sell it to the Agriculture Department of the State. It can be stored indefinitely for it does not get spoiled. How to convert the flesh into manure has also been explained in *Harijan*. Money for this is provided by a certain big firm. The process of converting flesh into manure is more difficult than that of making bone-powder, but it is such as can be carried out at home. I will get a detailed copy of the explanation made and send it to you. The guts can be converted into nets. Jethalal does it. There is no part of a carcass which cannot be utilized in some way or other. Even blood can be utilized, but I do not remember the process. I will ask and find out. I have not yet been able to complete the arrangements. When they are completed, I hope to be able to create a permanent demand for the materials. The bone-manure or the other things need not be sent out of Kathiawar. We can sell the materials at low prices to cultivators whom we can persuade to buy them, for the cost of production is bound to be very low at present.

If Mathew cannot be steady even there, I shall be helpless. I have taken much trouble for him.

I understand about Rama. I am satisfied if the children are growing properly.

Ba is in Delhi. She has been through a severe illness.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 5523

[1] An article on the subject by S. C. Das Gupta appeared in *Harijan*, 30-11-1934 and 14-12-1934.

513. LETTER TO LILAVATI ASAR

August 23, 1935

CHI. LILAVATI,

If you leave some space below the questions in your exercises, it will be easier for you to study my comments.

The questions should be serially numbered. 'I will' indicates the future tense. In the second and the third person 'would' expresses desire. Apply this rule whenever you find these words used in the lesson you read.

1. 'If' and 'will' can be used in the same sentence. *If* is a conjunction and 'will' a verb in this context.
2. 'You will have received my letter.' 'I hope you are happy.'
3. 'Though you are good, yet will I not hurt you.' There is very little difference between 'still' and 'yet.'
4. 'He must be punished' means "He ought to be punished". 'He shall have been punished' means 'He must certainly have been punished'. There is not much difference between 'must' and 'shall have'. Shall in the second or the third person can have the force of 'must.'
5. [1]
6. 'Though' and 'yet' or 'still' are used in the same sentence. 'Yet' and 'still' complete the sense of 'though'.

I hope you will be able to understand all the answers. If you do not understand any of them, do not hesitate to ask again.

Blessings from

BAPU

From a photostat of the Gujarati: G.N. 9337. Also C.W. 6612. Courtesy: Lilavati Asar

[1] As in the source

514. LETTER TO NARAHARI D. PARIKH

August 23, 1935

CHI. NARAHARI,

Though your letter of the 18th has been lying before me for the last two days, I could read it only today.

I like Bhai Velchand's intention. Let a few wells be dug and tablets put up with Pandya's name inscribed on them. Really speaking, however, his name can be fittingly associated only with a task accomplished with the greatest difficulty. Velchand should leave the implementation to us. Let the Pandya Village Uplift Fund immortalize both itself and Pandya, as the Tilak Swaraj Fund has immortalized itself and the Lokamanya. The sum that Velchand wishes to spend will partly fulfil that aim. At present we would not be able to use a larger sum than that.

This, however, may be your and my view. I had a talk with Sardar. He has not been able to decide. He was to write to Velchand. He will decide after doing that and let me know. We shall have to wait till then. The dairy seems to be going on very well there. How do you use the milk? Mahadev told me the Bhagat story. It seems a very strange affair.

I heard about Ratilal, too. Your hands are quite full, it seems.

Why has Surendra gone there? And how is it that I have had no intimation at all?

Blessings from
BAPU

From a photostat of the Gujarati: S. N. 9088

515. LETTER TO VALLABHBHAI PATEL

August 23, 1935

BHAI VALLABHBHAI,

I drafted the terms[1] immediately yesterday and the draft is being sent with Vaikunth. I have also discussed the matter with him.

[1] For the Plague Committee

I am returning the cutting from *Sanj*. This sort of agitation is sure to be intensified still more. We shall be free from the bother as soon as the committee starts functioning.

The Civil Surgeon is somewhat alarmed by Kumarappa's low fever. He has advised that we should get him examined in Bombay. He will arrive there in two or three days. Afterwards I am thinking of sending him to Simla. An invitation has been received from Rajkumari. Get Kumarappa examined by Jivraj. Since you are there, I am not writing to anybody else. I suggested to him that he should stay with you, but he is being dragged away by Shoorji who is here. Sahani has advised that we should get Kumarappa's throat and lungs examined.

If you have been able to come to any decision regarding the donation contemplated by Velchand, let me know. His letter to Narahari is enclosed. I still feel that a part of the sum may be used for digging some wells, as desired by Velchand, and that the whole of the remaining amount should be spent for village reconstruction. You may, if you wish, restrict the expenditure to Gujarat. Give me your own independent views, however.[1]

If you have come to any decision regarding Vithalbhai's money also, let me know it. The letter to Motilal[2] was excellent. Morarji and Chandubhai are arriving on the 25th.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 180-1

516. *NOTES*

HARIJAN-NATTAR PROBLEM

This problem is ever with us. I have before me a long report sent by a worker in the black area. It shows that the Nattars are not much better than before. What improvement there is, is due not to conviction or enlightenment. It is largely due to the fear of prosecution against the Nattars for the harm they may do to the Harijans, and it is also due to the good work done by the Harijan Sevak Sangh's workers among the Harijans. They have somewhat succeeded in their effort to lessen the Harijans'

[1] *Vide* also the preceding item.
[2] Motilal Setalvad, well-known advocate

fear of the Nattars. Permanent improvement is possible only if, as the report suggests, there is steady education spread both among Harijans and Nattars. The latter need perhaps more enlightenment than the former. Their unspeakable intolerance is due not so much to viciousness as it certainly is to unpardonable ignorance among them. Therefore the Sangh has to continue its labours undismayed by difficulties no matter how grave they may appear to be. If their faith survives them, it is sure to triumph.

Not Bound

Some weavers of Piplav, Bhadran Taluka, Baroda State, write to say that two years ago they resolved to give up carrion-eating and to that end gave up carrying and flaying carcasses. But the tanners and the Bhangis of the village have been doing that work. The Patidars of the village would not tolerate what they thought was presumption on the weavers' part and proclaimed a severe boycott of them, cutting off all social services. They polluted their well, and began throwing stones on their roofs. The writers ask for guidance.

The Baroda State is well known for its enlightened policy about untouchability. I trust that the authorities will go out of their way to save these helpless Harijans whenever they are persecuted by the so-called caste Hindus. It is also up to the many reformers of advanced Bhadran to befriend these poor weavers and persuade the Patidars of Piplav to desist from the reported ill-treatment of its weavers. The latter deserve congratulations on their having given up carrion-eating. They need not have, on that account, given up the carrying and flaying of dead cattle, which is a lucrative and honourable calling and a necessary social service. But they are in no way bound to do the carrying or the flaying. If an honourable calling is regarded as degrading, the responsibility for its being so regarded lies on *savarna* Hindus. No wonder if the weavers of Piplav, having become conscious of their degradation and being determined to get rid of it, decided to give up a calling that had led to their being regarded as degraded people. It is well for the village of Piplav that it has tanners and scavengers who, not having attained class consciousness, are yet doing carcass-carrying and flaying, which society wrongly considers degrading. The whole social structure must crumble to pieces if the so-called higher classes do not realize the obvious duty of abolishing the evil custom of considering any class of persons as lower than themselves. But, while that consummation is being reached, it is the duty of the authorities and the reformers to do everything in their

power to protect the Harijans against the cruel treatment to which the poor weavers of Piplav are said to be subjected.

UNTRUTHFUL ADVERTISEMENTS

The other day I drew attention[1] to indecent advertising. A Calcutta correspondent now sends me cuttings from well-known newspapers of advertisements which I would call untruthful. Just now a very vigorous propaganda seems to be going on in Bengal and probably in the other provinces also in favour of drinking Indian tea. The following is the translation sent by the correspondent of an advertisement in Bengali:

TEA-DRINKING AND YOUTHFUL LOOK

JALPAIGURI,
May 15

> That tea helps retain youthful look and energy long is, it appears, demonstrated from the experience of Shrijut Nepal Chandra Bhattacharya. He is now forty-eight, but he looks no older than thirty-four. He maintains that this youthful look of his is due to his taking tea. He had his first cup of tea when he was fourteen. Since then he has been a regular tea-drinker, and since the year before last he has been taking more or less thirty cups of tea daily. In this respect he has a peculiarity all his own. He does not take tea immediately it is prepared, nor does he sip in the whole of it, but rejects a little at the bottom. He takes from six to ten cups of it at a time.

This is a specimen of many such and reads as if it were a report from the paper's own correspondent. It advances a claim for tea-drinking which has no support in human experience anywhere. On the contrary even those who advocate tea-drinking advise extreme moderation. We should be no worse off if there was no tea drunk in India. But unfortunately tea and such other so-called harmless drinks have come to stay in our midst. My plea is for due regard for truth in advertising. It is a habit with people, especially in India, to treat the printed word in a book or a newspaper as gospel truth. There is need, therefore, for extreme caution in drawing up advertisements. Untruths such as my correspondent has drawn attention to are most dangerous. To drink thirty cups of tea per day not only does not refresh the body or the mind but weakens digestion and enervates the drinker. One or two cups of weak tea per day is about as much as the human body can accommodate, perhaps, without harm. In India the tea leaves are actually boiled so as to draw all the tannin they may

[1] *Vide* p. 287.

contain. Any doctor would testify that tannin is bad for the stomach. The Chinese know how to drink tea. They put their leaves in a strainer and pour boiling water over the leaves which are never put in the tea pot. The water has to attain only the colour of the straw. It is pale yellow, never bordering on the red as tea made generally in India. Strong tea is poison.

Harijan, 24-8-1935

517. *ANSWERS TO VILLAGE WORKERS' QUESTIONS*[1]

1-5. There is no difference whatsoever between the two villages, so far as the village industries programme is concerned. In no case should a worker come in conflict with the authorities.

6-8. The main thing to be borne in mind by the village worker is that he is in the village for the villagers' service, and it is his right and his duty to allow himself such articles of diet and other necessaries as would keep him fit and enable him to fulfil his function. This will necessarily involve the acceptance of a higher standard of living by the village worker, but I have an impression that the villagers do not grudge the worker these necessary things. The worker's conscience is the test. He must be self-restrained, he will eat nothing in order to indulge his palate, he will go in for no luxuries, and will fill all his waking hours with work of service. In spite of this, it is likely that a handful of people will cavil at his mode of life. We have to live that criticism down. The diet I have suggested is not quite unobtainable in a village, with a certain amount of labour. Milk can generally be obtained, and there are numerous fruits, e. g., *ber*, *karamda*, *mhora* flower,

[1] This is extracted from "Weekly Letter" by Mahadev Desai who had explained: "Some young men who have settled in a village in a Kathiawar State have sent the following questions to Gandhiji: (1) Which of the two should be preferred for swaraj work—a village in a native State or a British Indian village. (2) Which should be preferred from the point of view of the village industries programme? (3) Is not the need for uplift work greater in the British Indian village? (4) If the answer to 3 is in the affirmative, why should not all workers go to the British Indian villages? (5) Would not the Congress give any definite direction in the matter? (6) What standard of living should be adopted by the village worker? The villagers' standard is far too low to be acceptable to the workers. You do not taboo milk and fruit for village workers. But villagers never get these things. How can a village worker conscientiously take them? (7) It is a fact that millions are starving. If we too follow suit, how are we to do work for them? And yet in a family a brother would share his loaf with a brother rather than let him starve. (8) What are the minimum necessaries of life?"

which are easily available, but which we count of no value because they are so easily available. There are all kinds of leaves available which grow wild in our villages, which we do not use because of sheer ignorance or laziness (if not snobbery). I am myself using numerous varieties of these green leaves which I had never tried before, but which I find I should have used. It is quite possible to make a cow in a village pay for her upkeep and maintenance. I have not tried the experiment but I think it should be possible. I have also an impression that it is not impossible for the villagers to obtain and live on the same articles of diet as the village workers and thus to adopt the same standard of life.

Harijan, 24-8-1935

518. SELF-SUFFICING KHADI

From Madhopur centre in Bihar comes the news that in ten villages nineteen persons have had their yarn woven into khadi measuring 166½ yards for personal use and that 82 persons in 22 villages had their yarn exchanged for khadi measuring 709 yards. This is good news.

Good news of distribution of seeds and sowing them for growing cotton for self-spinning comes from Payyanur and Nileshwar in Malabar. When cotton-growing for self-spinning becomes universal in the country, people can have their khadi for the mere labour spent upon it during leisure hours if the home growers of cotton will learn all the processes as they do in Assam for silk in many homes. Silk cannot be universalized. Cotton can and almost was at one time. This method means a most substantial addition to the national income and a perfect scheme of employment for the millions of the partially unemployed in this country.

Though the proposition is thus simple to state, it is undoubtedly very difficult to work. But it is in no way impossible. It needs no great outlay of capital. The processes to be learnt are simple, the tools required are all ready in the villages or can be quickly made. The greatest stumbling block is the disinclination of the people to work at new things and to exert intelligence. Generations of enforced idleness and consequent starvation have led to loss of hope, stamina and even the will to live. No greater calamity can befall a people than that they should lose hope even to the extent of the will to live. But those who have not lost

hope have to work with greater zeal than ever before with an unquenchable faith in their mission. Their faith will certainly overcome mountains. In this glorious country, where sufficient food and clothing can be produced without much labour and skill, there need never be any loss of hope.

But hope has to be translated into progressive action based on ever-increasing knowledge of the science of khadi. Workers have to respond to the lead that the Centre may give from time to time, and they have also to anticipate the objections of the villagers whom they have to serve. For that purpose they have to come into closest touch with them. Their approach must be accompanied by sympathy and trust. They may never appear before the villagers as patrons but they should appear as voluntary servants who have hitherto neglected their trust. Given a due fulfilment of this primary indispensable condition, the rest will follow as night follows day.

Harijan, 24-8-1935

519. *LETTER TO RAOJIBHAI N. PATEL*

August 24, 1935

CHI. RAOJIBHAI,

Can you not be content to have Dahibehn treated by Haribhai? Try and see if you can persuade Chanchal. One is put in an extremely difficult position when faced with two equal duties. You, who know the situation there better than I, may certainly guide her as you think best.

If you can get pure cow's milk of good quality there, by all means organize a business in it. But take up the work only after ascertaining what the producers get. We shall have to enter their lives, know in minute detail how they live and work and what debts they owe. You should thus know the history of the sample which you have sent to me. All your depots should have the history of every sample, in this fashion: 'This sample was made by Bharwad Meghraj of Limbasi, who spent — hours in the work; — of milk cost —; labour charges per hour —; the middleman's commission —.' And this information should be passed on to the buyer. Please don't tell me that this will take up too much of your time. The work will not take so much time after it has been systematized. No matter what rate is fixed by the Sangh, you should not pay less than two pice per hour. In the case of articles for which

average production per hour can be calculated, you should fix the rate for work per hour. This can be done. For instance, if an average spinner spins 400 [yards][1] of yarn of 15 count in one hour, we may pay two pice for 400 [yards][2] of 15 count. Many new ideas are being discussed in *Harijan* these days. I should like you to read all these articles regularly. The institution of insolvency was originally intended to help persons like Chanchal's father. But afterwards it came to be misused by knaves and, therefore, fell into disrepute. I, however, would certainly advise him to resort to this means and free himself from his worries. He may then cherish the hope of being able to pay off the balance of his debts one day. As things are, he would not even be able to engage himself in any business in peace because of harassment by importunate creditors.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9006.

520. LETTER TO KASTURBA GANDHI

WARDHA,
August 24, 1935

BA,

Don't you feel that you were prompted by God to go there? Moreover Manu also is with you. And so I am not worrying at all. You are a lioness and illness has no terrors for you.[3] Face the situation courageously, therefore. Put your trust in Rama. Ask Manu to write to me every day. Ansari is bound to be there. There is no better doctor than he. Most probably Brijkrishna also is there. And in any case Pyarelal's people are all there.

From a copy of the Gujarati: C.W. 1549. Courtesy: Manubehn S. Mashruwala

[1] & [2] The source has "rounds", which was subsequently corrected by Gandhiji; *vide* "Letter to Raojibhai N. Patel", 27-9-1935.

[3] Devdas was laid up with typhoid.

521. LETTER TO MANU GANDHI

August 24, 1935

CHI. MANUDI,

Keep me informed daily about Devdas's condition. I got your postcard. You yourself must have got completely all right.

Blessings from
BAPU

From a photostat of the Gujarati: C. W. 1550. Courtesy: Manubehn S. Mashruwala

522. LETTER TO JAISUKHLAL GANDHI

August 24, 1935

CHI. JAISUKHLAL,

I got your postcard. Shankerlal also had wired to me. What is ordained cannot but happen, do what we will. Whom can we blame for that? In my view Umiya[1] has only one place to go to, and that is yours in Amreli. We should be content with whatever medical help we can get there. All ordinary facilities will be available there. I think it useless to go to Bombay or any other place. If the hospital there is a good one and she can be kept in it without inconvenience, she may get admitted to it. I believe, too, that nature cure will suffice for her illness, provided she has the necessary faith and patience for that.

Blessings from
BAPU

From a microfilm of the Gujarati: M. M. U./II

[1] The addressee's daughter Umiya Agrawal

523. LETTER TO VALLABHBHAI PATEL

August 24, 1935

BHAI VALLABHBHAI,

Andrews has taken ill and, therefore, has stayed on here....[1]

Jayakar's reply is enclosed. Preserve it for some time. I have asked him with whom he had the conversation and what it was he found fault with in the administration [of the Tilak Swaraj Fund].[2] I will send you his reply when it is received. He may act as he wishes.

I send with this a telegram from Devdas. It was something of a shock.[3] I have wired to him and assured him that, if he took complete rest and abstained from food, there was no danger. Raja of course will go. Ba and Manu are already with him. There is also a physician like Ansari to look after him. What more can we desire? I am not worrying at all.

Kumarappa is arriving there today. Do what is necessary about him. I wrote to you about him in yesterday's letter[4]. Let him come back as soon as the examination is over.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 182

[1] Omission as in the source

[2] *Vide* p. 336.

[3] *Vide* p. 361, footnote 3; also the following item.

[4] *Vide* pp. 354-5.

524. LETTER TO DEVDAS GANDHI

August 24, 1935

CHI. DEVDAS,

I am not surprised by your wire nor am I worried. I had already seen your irregular way of living when I was there[1]. I did not like it at all. At the moment you are alone in the office. Moreover you have to look after Lakshmi[2] and you eat at irregular hours. Ba and Manu are also there and Tara[3] is ill. All this is very much beyond your strength. It is enough if you are doing according to my wire. . . .[4]

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

525. LETTER TO DRAUPADI SHARMA

August 24, 1935

CHI. DRAUPADI,

Your letter. Continue thus. Enclosed is Sharma's letter which you may return after reading it. Ask one of the children to write if he can.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, facing p. 189

[1] In Delhi
[2] & [3] Addressee's wife and daughter
[4] The letter is incomplete in the source.

526. LETTER TO VIYOGI HARI

August 24, 1935

BHAI VIYOGI HARI,

Who has written in *Hin. Swa.*[1] I did say something to this effect to someone and I recollect Mahadev saying on the same day that mistakes do occur in the *Harijanbandhu* and the *Harijan Sevak* and that it would be better to send the translations from here. Mahadev even started some Gujarati translation. No one person can be blamed for the occurrence of errors. Translation is a pretty difficult job and to be first rate it requires of the translator an equal command over both the languages. I have to confess with regret that I am unable to read any one of the three journals. I am in continuous touch with the material published in the *Harijan* as it passes through my hands but I am ignorant of all that is published in the other two journals. Mahadev does go through some items but ours is a pitiable plight. The burden of work is so overwhelming that we reconcile ourselves with what little we can do, regarding even that as God's mercy.

I expect to have a talk with Malkani about the Sansi[2].

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1073

527. LETTER TO NARANDAS GANDHI

WARDHA,
August 25, 1935

CHI. NARANDAS,

How can we expect satisfactory news about Harilal?

I do not know what can be done about Mathew. He can't be given anything more till he fulfils my conditions.

A copy of the letter I have written to Vajubhai and others is enclosed. I succeeded in writing it only today.

[1] The original has only these initials.
[2] A scheduled tribe of North India

I was not eager to have serpent put round my neck. I think this particular one was harmless. Jamnalalji knew the man very well. Nevertheless, your caution is right. I should not take interest in such experiments.[1]

Amtussalaam is still here. As she is very busy she does not write to you. I will now ask her to do so.

I have sent away Sharma. He has gone to learn about nature cure. He has impressed me with his simplicity, truthfulness and enthusiasm. I am watching the outcome of this experiment.

What shall I say about Father's health? It is a pleasant surprise that both are keeping alive. You should assume my humblest *pranams* to them in every letter.

Navin has arrived here. He will be given English and arithmetic. I am going to ask him to do carpenter's work. Do you use the small workshop you have there? If you are not doing so, I may get it transferred here.

Blessings from
BAPU

From a microfilm of the Gujarati: M. M. U./II. Also C.W. 8471. Courtesy: Narandas Gandhi

528. LETTER TO ANASUYABEHN SARABHAI

August 25, 1935

CHI. ANASUYABEHN,

I have your yearly offerings. Preserve your health. The work is vast and we are few.

Blessings from
BAPU

From a copy of the Gujarati: G.N. 11561

[1] *Vide* also "Letter to S. D. Satavlekar", p. 328.

529. *PRIZE ESSAY ON BARTER SYSTEM*

WARDHA,
August 26, 1935

Shri Uppulur Venkatakrishnayya is the trustee of the Khaddar Samsthanam which was started in the year 1927 at Gunadala near Bezwada. He is an ardent believer in the system of barter, and has been practising it to some extent in his institution in its internal and external dealings, especially with reference to the production and distribution of food and clothing.

He believes it to be the only remedy for the present economic depression and thinks that it can solve the many evils arising from the present monetary system. He further believes that the adoption of barter is essential to the development of agriculture, revival of khadi and other handicrafts and cottage industries in India, and the propagation and practice of the doctrine of non-violence. He holds that it is implied in non-violence itself. He fervently desires to know how far his views can stand the test of a scientific study and examination of the system. He therefore offers a prize for the best essay on the subject, and he has chosen me as his instrument for announcing his intention. I have gladly consented to be the medium for inviting essays on the system of barter. The prize-winner will be given at his choice Rs. 500 in cash or Rs. 500 worth of genuine, durable khadi woven in the Samsthanam itself. The cash amount is deposited with me.

The essay (which should be in English) should trace the early history of the barter system, the causes of its decline, and the possibilities of its revival at present. It should also describe the purpose it served in the past and the part it can play in the future economic life of the world, with particular reference to its adaptability to the Indian village life concerning some or all of the departments of its activities. The essay should discuss the conditions congenial for its successful working and development and to what extent the assistance of the ruling power is required for the same, and should indicate the nature and mode of exchange if the adoption of the system is recommended. The essay should also discuss the effects of the barter system on the development of the internal and international trade of India.

Prof. K. T. Shah, Shri Vaikunth L. Mehta and Prof. J. C. Kumarappa have kindly consented to act as examiners. Prof. Kumarappa will also act as Secretary to whom all essays should be sent addressed Maganwadi, Wardha. The essays should reach Prof. Kumarappa not later than the noon of August 31, 1936. No prize will be awarded if no essay reached the standard to be determined by the examiners. The result of the examination will be announced not later than 31st December 1936. The copyright of the prize essay will vest in the Khaddar Samsthanam. I do hope that there will be keen competition for winning the prize not for its monetary value but for the importance of the subject.

M. K. GANDHI

Harijan, 31-8-1935

530. LETTER TO S. AMBUJAMMAL

August 26, 1935

CHI. AMBUJAM,[1]

Prabhavati returned about three weeks ago. She is quite well. Ba is still in Delhi now nursing Devdas who is lying dangerously ill. The illness may end in paralysis. Rajagopalachari is going there.

Just now I am eating fruit sparingly. There are so many whose need is [greater][2] than mine. I take occasionally apples or oranges. Don't be anxious about me. When the body needs it, I shall take all I may need.

I have not read the book you refer to on *Ramayana*.

I hope Kichi will find his place in the Bank where he is undergoing training.

Love.

Blessings from[3]
BAPU

From a photostat: C.W. 9605. Courtesy: S. Ambujammal

[1] & [3] The source has this in Hindi.
[2] The source has "in".

531. LETTER TO C. R. SRINIVASAN[1]

August 26, 1935

I am really and literally drained dry. I have no gift for weaving messages to order. This village work is so taxing and so baffling that if I could help it I could stop all writing and simply bury myself in a village and there work away for all I am worth and that I should love to do [in] perfect silence. In the circumstances you will please excuse for not sending you a message.

From the manuscript of Mahadev Desai's Diary. Courtesy: Narayan Desai

532. LETTER TO G. V. MAVALANKAR

August 26, 1935

BHAI MAVALANKAR,

I see from Manibehn's letter just received that your wife has had a mild attack of typhoid. I hope the fever has come down.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 1244. Also S. N. 22860

533. LETTER TO DEVDAS GANDHI

August 26, 1935

CHI. DEVDAS,

I have sent a wire today. I was expecting a telegram from you but none has come. What can you do? And who would think of sending a telegram from there? It is good that I have a detailed letter from Ba. She writes and says that you have become panicky. But why should you be alarmed because of the illness? When we know the ultimate result and are prepared for it, why should you feel frightened? But there is still plenty of time before you take leave. You have to render a lot

[1] Of *Swadeshamitran*, Madras

of service through your body. So resolve and get well. I can only advise you as regards diet and so on. May God protect you.

Blessings from
BAPU

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

534. *LETTER TO AVADHESH DUTT AVASTHI*

August 26, 1935

CHI. AVADHESH,

To follow the immediate dharma as it presents itself can have nothing but good consequences.

People have no right to remain in an institution when they knowingly violate its rules.

Blessings from
BAPU

SHRI AVADHESH DUTT AVASTHI
VILLAGE RAMPURVA, POST BADWAPUR
DIST. BAHRAICH, U.P.

From a photostat of the Hindi: G.N. 3218

535. *LETTER TO AMRIT KAUR*

WARDHA,
August 27, 1935

MY DEAR AMRIT,

Don't be alarmed. I am writing with the left hand to keep the right fit for Monday.

Your two letters and wire came in duly. Perhaps you will have to receive Devdas, too, if you have room for him. Poor boy! He is in danger of being attacked by paralysis. Jamnalalji wired yesterday saying Ansari had advised change to Simla. Simla must have come to his lips because of you. What other special recommendation could Simla have? I am simply preparing you for the application. If it comes, you will know what to do with it. Once more I warn you. Never hesitate to say 'No' when you mean 'No'. That is the only way to preserve friendships. You have become dearer to me than a friend. But if you are to remain a dear

daughter, I must not put an undue strain on your loyalty. And yet my life is so full of companionships that everyone intimately connected with me is taxed to the uttermost. May God give you the strength to carry the burden you have imposed on yourself.

Shummy won't now regulate Kumarappa's life from the heights of Simla. For he is having Kumarappa under his own observation. Tell him I am religiously eating daily the beet he sent. Amtussalaam has found out the way of cooking it well.

I did not have much talk about Puri with Gopichandji. I see from Pyarelal's letter sent by you that his heart is not in Simla. Is there no local man there who would take it up? I am writing to G.

How did you find the paper that was given to you by Choudhury? You should send me samples of the sizes and the colours you want.

The meetings of the Board[1] were quite good. I wish you had been present. But I know it was right for you to go. Of course, you will come and resume your work here whenever you can come.

Give my love to your two faithful attendants and tell them I was sorry I was not able to know more of them as I would have liked to do. But my activities leave me no time for such amenities.

Love from us all.

BAPU

From the original: C.W. 3542. Courtesy: Amrit Kaur. Also G.N. 6351

536. *LETTER TO VALLABHBHAI PATEL*

August 27, 1935

BHAI VALLABHBHAI,

I learnt from Mani's letter yesterday about Baba's[2] tonsils. Isn't it strange that a boy of his age should have such enlarged tonsils? What could be the cause? Can the doctors explain it?. . .[3]

What way have you found out of the difficulty created by the illness of Durbar[4] and Bhaskar? Do you need Mahadev?

Morarji and Chandulal will stay here for two or three days yet. Swami Yoganand of the U.S.A. is here.

[1] *Vide* pp. 349-50.

[2] Vipin, elder son of Dahyabhai Patel

[3] Omission as in the source

[4] Gopaldas Ambaidas Desai

I am sending you Devdas's letter itself. Raja[1] passed through this place today on his way to him. There was a wire from Jamnalal from which it seems that there is no threat to life as yet.

Blessings from
BAPU

[PS.]

Morarji will go there in a day or two. Keep him there. Pass on Devdas's letter to Ramdas.

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 183

537. LETTER TO LILAVATI ASAR[2]

[After *August 27, 1935*][3]

No one would have known that [the letter] was for me. 'Would' indicates desire in the First Person, too.

BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10128. Courtesy: Lilavati Asar

538. LETTER TO K. M. MUNSHI

WARDHA,
August 28, 1935

BHAI MUNSHI,

Please be satisfied with the message[4] I have sent. There is such a crowd of people living in the Ashram just now that I do not get a minute free. Last night I could go to bed only after 11.25 p.m. and got up at 1.50. It is 2.40 as I write this. From 6 in the morning the daily round starts.

Blessings from
BAPU

ADVOCATE MUNSHI
RIDGE ROAD, BOMBAY

From Gujarati: C.W. 7585. Courtesy: K. M. Munshi

[1] C. Rajagopalachari

[2] & [3] This letter was written on the margin of the addressee's letter dated August 27, 1935, in which she had informed Gandhiji that an earlier letter addressed to him was returned to her undelivered.

[4] To *Hansa*; *vide* p. 312.

339. LETTER TO C. F. ANDREWS

August 28, 1935

MY DEAR CHARLIE,

You must take the burden of Gurudev's requirements[1] on your mind. I quite agree that he must not go out on a begging mission. I will see what is possible for me to do.

Of course you should give up the rush and devote yourself to writing not magazine articles but things of permanent value.

And you must avoid starches and much proteid. Fruits and raw milk, raw eggs are the things for you.

Love.

MOHAN

From a photostat: G.N. 3156

540. LETTER TO AMRIT KAUR

August 28, 1935

MY DEAR AMRIT,

What is the use of your being in that clear air and having good honey and fresh fruit, if you have laryngitis? I hope it is now a thing of the past.

I am passing on your letter to Kumarappa. I know that he won't feel lonely there.

How do you like this note-paper and the cover, all made here? Is the border too rough? What of the colour?

I must remember to send you rice and the spindle.

I had better news about Devdas.

Love to you both,

BAPU

From the original: C.W. 3543. Courtesy: Amrit Kaur. Also G.N. 6352

[1] Of funds for the Visvabharati; *vide* Vol. LXII, "Letter to Rabindranath Tagore", 13-10-1935.

541. LETTER TO F. MARY BARR

WARDHA,
August 29, 1935

CHI. MARY,

I expect to be in Wardha during the remaining months of the year. Could you ascertain the names of the Congressmen who smashed buildings? I can understand missionary suspicion of me if such things were done by Congressmen there. How should they believe that where such things happened they did so in spite of myself? I do not mind the prolongation of your treatment if thereby a complete cure is achieved. Mary Ingham is in Mayo Hospital, Nagpur. Sumitra is in Betul Hospital. Let us pray. Just now khadi work is broken up.

Love.

BAPU

From a photostat: G.N. 6057. Also C.W. 3387. Courtesy: F. Mary Barr

542. LETTER TO PURUSHOTTAM L. BAVISHI

August 29, 1935

BHAI PURUSHOTTAM,

I got your letters and the seed. Mirabehn has relinquished charge of farming for the present. It is in Dahyabhai's hands. It is enough that you are doing your best. I understand about cactus. Will you please enumerate its uses? Have you had experience about them?

Blessings to you both from
BAPU

From a photostat of the Gujarati: G.N. 128. Also C.W. 4749. Courtesy: Purushottam L. Bavishi

543. TELEGRAM TO VICEROY

WARDHA,
August 30, 1935

REGARDING KAMALA NEHRU'S HEALTH HAVE JUST RECEIVED EXPRESS CABLE GERMANY. "CONDITION SERIOUS OWING TO PERSISTENT NAUSEA AND VOMITING." IN VIEW OF THIS SERIOUS NEWS MAY I APPEAL FOR PANDIT JAWAHARLAL NEHRU'S UNCONDITIONAL DISCHARGE ENABLING HIM IF AT ALL POSSIBLE TO CATCH DUTCH AIR MAIL FLYING NEXT TUESDAY?[1]

The Leader, 5-9-1935

544. LETTER TO KUNVARJI K. PAREKH

August 30, 1935

CHI. KUNVARJI,

Kanti has gone to Savli. I see from your postcard to him that you have fallen ill. How did that happen? Since when have you been ill? As you know, Bali is unable to write any letters these days. If you get no replies, may not the reason be Rami's lethargy? Can she not return whenever she wishes? You need rest, why not have it in Rajkot itself?

Blessings from
BAPU

SHRI KUNVARJI KHETSHI
ZANDU PHARMACY
SAYANI ROAD, BOMBAY

From a photostat of the Gujarati: S.N. 9723. Also C.W. 703. Courtesy: Navajivan Trust

[1] Similar telegrams were reported to have been sent to the Governors of Bengal and the United Provinces. The Government of India, after having communication with the Secretary of State for India, released Jawaharlal Nehru unconditionally on September 2. He left Almora Jail for Allahabad on September 3 and from there for Germany on September 4.

545. LETTER TO KANTI GANDHI

August 30, 1935

CHI. KANTI,

Ramachandran was very much surprised and pained by your absence. He says that he will not leave without meeting you. He even suggested that he would follow you to Savli. He calmed down when I told him that I would get you back. He has unbounded love for you. In these circumstances, how can I ask him to leave before Monday? Please do return early on that day. Returning before that is of course out of the question.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7300. Courtesy: Kantilal Gandhi

546. LETTER TO VALJI G. DESAI

August 30, 1935

CHI. VALJI,

I understand about Chitre. I got the article. The testimonial I have given to Munshi is about his collection of the facts of the history of literature. You will see that in the book which has been published. I have not read his books to examine the tendency of his novels as to their effects on the readers. I have no time to read them from that point of view. Munshi, of course, desires that I should read them and give my opinion. I hope all of you are well.

Blessings from
BAPU

SHRI V. G. DESAI
GOVINDNAGAR
NAINITAL (U. P.)

From a photostat of the Gujarati: C.W. 7474. Courtesy: Valji G. Desai

547. LETTER TO BALVANTSINHA

August 30, 1935

CHI. BALVANTSINHA,

Hand over the respective letters to Ishwarbhai and Kanti. I had your letters and saw the account. I suppose you have enough funds. Tell me when you need any; your account is satisfactory. It is good that you made a study of the vegetables, etc. My apology[1] was only for my own spiritual good but I am happy to learn of the deep impression it has made on you. You already possess a good capacity for work and Savli will help you attain equanimity.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1880

548. LETTER TO A VILLAGE WORKER[2]

[Before *August 31, 1935*]

If you can get good and clean cow's ghee made there, you can certainly concentrate on the industry. You must first ascertain whether it secures the ghee-maker anything like a living wage. We have to enter into the lives of our working classes, ascertain what they eat and drink, where they live, and how they live, to what extent they are indebted, and so on and so forth. You should thus be able to tell me the whole history of the sample of ghee you have sent me. You must maintain in your shop a register containing all these details: (1) the name and place of the producer; (2) time taken for preparation; (3) quantity of milk from which ghee was prepared; (4) price of ghee; (5)

[1] *Vide* pp. 334-5.

[2] This is extracted from Mahadev Desai's "Weekly Letter". The addressee had asked "if he could concentrate on ghee-making as a supplementary industry to agriculture" and, if so, "how he should do it". *Harijan*, 19-10-1935, published an account of the addressee's experience about procuring good ghee.

wage earned by the producer per hour; (6) the middle-man's share and transit charges. Every article that you stock and sell out of your depot must bear this history-ticket and whoever purchases it has a right to ask for it. You will not tell me that this is a tedious procedure and that you have no time for it. When once the thing has got started, it will be a matter of routine and not much time will be required. Whatever minimum wage may be fixed by the A. I. V. I. A., you will in no case pay less than half an anna per hour. This is easily done. Find out the number of hours taken up in the manufacture of an article, and then fix the wage and the price. Thus, for instance, it takes an ordinary spinner one hour to spin 400 yards of yarn of 15 counts. You will therefore pay half an anna as the wage for spinning 400 yards of 15 counts of strong, even yarn.

Harijan, 31-8-1935

549. AN IMPORTANT RESOLUTION

After a full two days' discussion the following resolution was unanimously passed by the A. I. V. I. A. Board at its periodical meeting last week:

> Whereas the object of the Association includes bringing about the moral and material advancement of the rural population by encouraging the revival of dead and dying industries, the Board of Management desire that, for all commodities produced or marketed under the aegis of the Association, each workman should receive a minimum wage calculated on the basis of eight hours' efficient work sufficient at least for his (or her) maintenance in accordance with a scientifically prescribed scale of minimum food requirements; and it should be the duty of all connected with the Association to see that the workmen engaged in the industries promoted by them actually receive remuneration never less than the scale herein prescribed, always bearing in mind that as and when circumstances permit there should be a progressive rise in the scale so as to reach a standard enabling a worker's family to be properly maintained out of the earnings of its working members.

If this resolution is honestly worked it must produce far-reaching consequences. It would render a measure of tardy justice to the working classes, whether labourers or artisans. To arrive at the correct figure in terms of money is going to prove a difficult task. The members and agents will have to compile three kinds of tables:

1. How much do the workmen and work-women earn per hour at their work in the different spheres in the different provinces?

2. What is the daily diet of the workmen within their area of work and what is its cost?

3. A scientific diet scale on a minimum basis perpared by experts in the respective provinces out of the local staples with the cost thereof.

What statistics I have received go to show that all over India, except in the Punjab, the articles of diet the masses live on are deficient in nutritive value.

The most helpful pamphlet on the minimum diet scale is the one prepared by Dr. H. V. Tilak, on behalf of the Bombay Presidency Baby and Health Week Association (Delisle Road, Bombay 11). It is called *Balanced Diets*. Its price is four annas. It has been translated into Marathi and Gujarati. The diet recommended by the pamphlet, containing a variety of whole grain (some of which is sprouted) including soya beans, dried skim milk and vegetables, increases a white rat to 55 grammes in weight from 13 grammes when fed on a diet containing an excess of highly polished rice with very little vegetables and milk. The diet scale recommended in the pamphlet has been prepared after careful experimentation. It costs in Bombay Rs. 5 per month. I have my doubts about the possibility of introducing soya beans and dried skim milk in the poor man's diet even in a place like Bombay. The sprouting of pulses and malting of *jowari* recommended by Dr. Tilak is also very difficult of enforcement in private households. It is almost impossible of introduction in villages. Skim milk is unobtainable in the villages, and I know that in hundreds of them not a drop of fresh milk or good ghee is to be had. I mention these difficulties in order that taking Dr. Tilak's carefully prepared scale as a basis, experts may work out a scale more suited to the villages in their provinces and yet produce the results that Dr. Tilak's diet is claimed to have achieved. We may not be satisfied until the village workers have put the workmen coming under their influence in possession of means to procure an adequate diet for themselves and their dependants. Reduction in price of articles must be a consideration that must always be subordinated to the ability of workmen engaged in their production to earn a living wage for themselves. We must rule out the question of competition with machine-made articles whether foreign or indigenous. Millions of workmen must not live on the margin of starvation so that the few engaged in production by power-

driven machinery may have more than they need. In the absence of State protection public opinion should be so cultivated that it will refuse to exploit the toilers of the land.

Let khadi workers who are engaged in producing khadi for sale note that what applies to the other village industries applies equally to khadi produced for sale. From the spinner to the weaver all the khadi working men should have the wage contemplated in the resolution under discussion.

Harijan, 31-8-1935

550. OUR DUTY

Perhaps the burden of untouchability falls on Harijans in one way nowhere so heavily as in Gujarat. In Dholka a Harijan was done to death by a *savarna* Hindu and the murderer escaped with a fine of Rs. 300. In Kavitha the so-called Rajputs mercilessly attacked helpess Harijans for daring to send their children to a public school. In Kathiawar just now in various villages in its various provinces *savarnas* persecute Harijans because a plague has broken out among the cattle. They do so under the superstitious belief that the disease is caused owing to the incantations or some other machinations of Harijans. The Harijan is in perpetual fear of injury to his person or property. The reformer feels helpless; the State is indifferent or is itself also helpless in the face of the powerful *savarnas*. The reason is obvious. The Harijan does not know how to secure redress. He has no will to defend himself. He is wholly unconscious of his human dignity or innate ability to protect himself against the insolence of fellow human beings. The reformer has to carry the torch of knowledge among the persecutors, for they know not what they are doing. Leaflets may be distributed among them. But the *savarna* lynchers rarely read newspapers or leaflets. They are self-contained and self-satisfied. Personal contact is the only way of approach to them. They must be visited if need be in their own homes. Meetings should be addressed in their villages. No amount of anger or declamation will cure them of their ignorance. The quickest way to combat ignorance is the spread of the knowledge that would tell them how cattle diseases are contracted and how by careful treatment they may be prevented or cured.

All this means patient labour on the part of those who will carry on the propaganda. The States concerned should also be moved to protect the poor Harijans who are molested. Where

the reformers are fairly numerous they may have to settle in the midst of Harijans and themselves share their hardships, if their presence does not prevent molestation. In this campaign against ignorance the sanatanists' assistance should also be invoked. I am sure no sane sanatanist will defend the cruel persecution of the utterly innocent Harijans by ignorant, misguided *savarnas*.

Harijan, 31-8-1935

551. LETTER TO AMRIT KAUR

September 1, 1935

MY DEAR AMRIT,

This paper is the waste of what is now being prepared here by apprentices. I am sending it for you to see the colour and the thinness. It lacks finish. Presently we shall produce the finest paper made in India at a reasonable cost. Devdas's coming to you will be earlier than I had expected. I am sending your love letter to Devdas. Kumarappa may leave Nagpur on 4th and be with you on 6th.

I have sent you a bag of rice with Avinashilingam. It is very good though cheap. I have paid double railway fare, for, the goods train would have meant a month's waiting and the risk of damage. I wonder if I did right. The rice should keep good in Simla though unpolished rice must not be stored for long. If the quantity sent is too much for you, you should sell it. I hope to send you the bill herewith if it has not gone already.

The *takli* also went with Avinashilingam.

If Devdas does come, you should use him for khaddar propaganda. He knows spinning.

We are crowded here just now. We have the members of the Harijan Board.

Janakiprasad finished his seventeen days under extraordinarily good condition. He broke it on honey, lemon and water.

I was not able to take your apples. I have so many who are in greater need.

Love to you both.

BAPU

From the original: C.W. 3544. Courtesy: Amrit Kaur. Also G.N. 6353

552. LETTER TO CHHAGANLAL JOSHI

September 2, 1935

CHI. CHHAGANLAL,

You must have read the explanation[1] about how to make bone-manure. About the other processes, I have got an article specially written. Read it carefully and try the methods or induce somebody else to do so. They are such as can be tried without any help. You can even send somebody here and get him trained. Lakshmidas intends to send someone.

I have preserved the report of the Sangh in the hope of being able to read it some time, but I do not know when I shall be. I alone know under what pressure I am working.

It is true that I have given up fruit. They cost too much. I do eat those which are cheap, but no fruit is cheap just now. Orange peel is certainly cheap and whenever there is any I get it made into jam. I then need less of jaggery and the purpose of eating fruit is also partly served. I am experimenting just now with such jam. But generally I depend only on milk and green vegetables, besides honey of course. There has been no ill effect. It remains to be seen how long I can go on with this diet. We cannot judge in a short time. I eat green leaves, as also pumpkin, gourd, etc., which grow in the garden here. Just now we get lady's fingers and pumpkin, besides *bhaji*.

Bhansali is behaving with great self-restraint. He submits to my control and takes care of his health. He keeps very cheerful. If I restrain him too much, I am afraid, I would lose him. So I restrain him only as much as he will bear. His path is entirely different from ours. How can we, therefore, compare his way of life with mine or anybody else's? Who knows who is right? May it not be that both of us are right? How can one blind person judge another blind person? Both will deserve compliments if they escape falling into a ditch. I have given your message to Bhansali. Whenever he laughs, he fills the whole room with his laughter. We don't have the privacy of the Ashram here. He occupies one corner in a big room, which is shared with him by Kanti, Navin and three or four others. No extra space is left.

[1] *Vide* p. 352.

The picture of the conditions here is quite interesting. With me are Mahadev, Kanu, and Mirabehn as permanent fixtures. Others come and go. Another room is occupied at present by Nimu and her three children, and three more women. Amtussalaam spends the day in the kitchen or in my room. And so also does Prabhavati when she is here. When it is raining, all of us sleep in the verandah or in the room; at other times, we sleep in the open on the terrace above. This will give you some idea of the conditions here. The expense on food comes on an average to between seven and seven and a half [annas]. We wish to reduce it. Let us see if we succeed. We hope to reduce it to five!

At present I wouldn't feel unhappy at all in accepting the services of a teacher in a Government school who otherwise did not violate our ideals. I made all possible inquiries regarding this friend's character and his love of khadi. He wrote to me a letter which I found satisfactory. He believes in khadi and wears it for the most part. He has not been able to go as far as to wear dhotis of khadi. He had even a tussle with his superior for wearing a khadi cap and other garments of khadi, and he won. His relation with a lady which was the subject of an allegation against him still continues, but he says that it has always been pure. His letter seemed to me quite truthful. This inquiry was completed only recently. I didn't wish to involve you in this matter, but now if you can throw some light on it please do.

I have exchanged letters with Narahari and Vallabhbhai on this subject. Sardar has nothing to say about it. Narahari seems to be satisfied with Narandas's statement. It has also been sent to Vajubhai and Jethalal and they have been requested to send their replies. I found nothing to criticize in that statement. There seem to be some differences of principle between Vajubhai and Narandas, but they also are not clear to me, except that the latter may have laid greater stress on crafts and expected the teachers to pay attention to them. I wouldn't regard that as a difference of principle. Have you read Vajubhai's and Jethalal's letters? If you are prepared to take interest in the matter and give your time to it, I will send their explanations to you.

Blessings from
BAPU

[PS.]

My blessings to Rama and the children. Today's letter reminds me of the long letters I used to write to you formerly. On days other than Monday, I mostly write with the left hand.

From a photostat of the Gujarati: G. N. 5533

553. LETTER TO MANU GANDHI

WARDHA,
September 2, 1935

CHI. MANUDI,

Here is a separate letter for you. Have you fallen ill again? If one lives very carefully, why should one ever fall ill? Won't you now be coming here in a very few days? Kunvarji has written asking for your being sent to Rajkot. He has already sent for Rami. He is not keeping well.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 1551. Courtesy: Manubehn S. Mashruwala

554. LETTER TO NARANDAS GANDHI

September 2, 1935

CHI. NARANDAS,

Rest assured that all will be well with you. I know that you are being tested there. But you have patience and faith and, therefore, everything will be well. There must be somebody there, too, to look after things. Besides, you have to think of your parents. Circumstances have thus favoured you at present with an opportunity for doing service there. God has, as it were, so ordained things that you are able to perform all your duties.

Yes, it was feared that Devdas might get paralysis. He is better now. He has become weak. He and 'Ba will perhaps go to Simla. It rarely occurs to me to write about such matters.

I understand about Mathew. This paper was made here. This is the first lot.

Blessings from
BAPU

From a microfilm of the Gujarati: M. M. U./II. Also C.W. 8472. Courtesy: Narandas Gandhi

555. *LETTER TO KRISHNACHANDRA*

WARDHA,
3 a.m., September 3, 1935

CHI. KRISHNACHANDRA,

You will experience supreme bliss and of course realize the presence of God when, faithfully believing that He is witness to every act, you dedicate all your deeds, thoughts and speech to Him. Remember, "Whatever you do, whatever you eat", etc.[1]

Blessings from
BAPU

From a photostat of the Hindi: G. N. 4276

556. *TELEGRAM TO JAWAHARLAL NEHRU*

September 4, 1935

THANK GOD. HOPE YOU ARE WELL.[2]

The Leader, 6-9-1935

557. *LETTER TO JAWAHARLAL NEHRU*

WARDHA,
September 4, 1935

MY DEAR JAWAHARLAL,

You can imagine the relief I had on receiving your wire. As usual Mahadev is taking this with him. I wish I had come myself but I must not. You will frankly give me your opinion on all the things of common interest. Unless there is an insuperable bar you should take charge of the Congress ship next year. You will wire to me Kamala's condition on reaching there. The news of your release must itself have brought her considerable relief.

[1] *Bhagavad Gita*, IX. 27

[2] The addressee's reply telegram of even date read: "Leaving this evening by air. Love." *Vide* also "Telegram to Viceroy", p. 375.

I hope you were keeping well.

Love.

BAPU

Gandhi-Nehru Papers, 1935. Courtesy: Nehru Memorial Museum and Library

558. LETTER TO AMRIT KAUR

September 4, 1935

MY DEAR AMRIT,

This is the thinnest paper made here. You can write on both the sides as you can see. He has prepared the blotting paper too. And he promises to make considerable improvements. This paper industry may prove a veritable boon. If it does, it will be a proof of what a combination of talent and labour can do for the village. I am hoping to get with your assistance, more than even eight annas per day for the makers.

Avinashilingam has got your rice with him, he says, as he could not find your place. He would not let me pay the railage. The cost of the bag is a trifle as you will see. The railage twice the price of the article! I wonder if I did right in sending you all that quantity. Perhaps you did not know what a bag would contain. There are bags and bags!

Having asked you to accommodate Kumarappa and Devdas I am not going to say more than I have done. I only hope that they will not prove a source of burden to you. Of course you are not expected to give any time to them. It is monstrous for poor people to think of going to fashionable hill-stations. You are responsible for the mischief. My poverty is only so-called?

Shummy must not forget the real poor. I must have the analysis of the *neem* leaf.

Love.

BAPU

From the original: C.W. 3545. Courtesy: Amrit Kaur. Also G. N. 6354

559. LETTER TO KAMALNAYAN BAJAJ

September 4, 1935

CHI. KAMALNAYAN,

I am glad that I got your letter, though late.

Repetition of Ramanama, if done regularly, will help you.

It does not matter if you do not use hand-made paper there. To do that, you should feel zeal and passionate sympathy for the poor. When these become part of your nature, you will on your own start doing these things. Only what you do spontaneously and gladly will have value and bear fruit.

Do not form any views from what you see there about the difference between the British and other foreigners.

Let me tell one thing regarding dress. You may give up khadi there if you cannot willingly make it a rule to wear it. Wear whatever dress is convenient to you and of whatever cloth you find suitable. I believe, this anwers all your questions.

Thus, you may wear an overcoat, made from foreign cloth or mill-cloth, and likewise socks and banian for exercise. It won't be bad if you try to get all these things hand-made, but you will be committing no sin, either, if you don't.

Your main duty while you are there is to study hard, to acquire mastery in your subjects, to acquire the virtues of fearlessness, courage, firmness, habits of hard work, generosity, compassion and love and to cultivate greater simplicity and humility. Observe the life there. Spend every moment usefully. Keep a diary.

I am returning your letter. Write to me if any question has been left unanswered.

Blessings from
BAPU

[From Gujarati]

Panchven Putrako Bapuke Ashirvad, pp. 286-7

560. LETTER TO VALLABHBHAI PATEL

WARDHA,
September 5, 1935

BHAI VALLABHBHAI,

Mahadev left yesterday for Prayag to meet Jawaharlal. But I see from the latter's wire received today that Mahadev will not be able to meet him, since he is leaving[1] this evening.

The Bombay Government has made its reply as venomous as it could. Its meaning is clear. Every effort will be made to suppress the facts. I now feel that we should not publish the correspondence for the present. It may be published together with the report of the Committee, when it is received, as our introduction to the report explaining the genesis of the Committee. Do you see anything against this? It is desirable that the Committee should finish its work as soon as possible.

I hope Baba is all right now. At present we have some meeting or other everyday. . . .[2]

Mahadev will return day after tomorrow.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, p. 184

[1] *Vide* footnote 2, p. 385. For Mahadev Desai's letter to Jawaharlal Nehru, *vide* Appendix II.
[2] Omission as in the source

561. LETTER TO JAYANTI N. PAREKH

September 5, 1935

CHI. JAYANTI,

I am surprised that you have not been able to understand my step. What I have said is that all my activities have swaraj as their goal. Every breath I take is dedicated to it. To reach that goal sooner I left Yeravda Mandir and took up Harijan work and have now taken up village industries work. Worship of any God is worship of Lord Krishna.

It is now your duty to help Kanti. You two brothers should take up some honest business and free Nathubhai from debts.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 6262

562. LETTER TO AMRIT KAUR

WARDHA,
September 6, 1935

MY DEAR AMRIT,

Your daily post has commenced even before the patients[1] are there! This is like your rehearsal of *Shakuntala*. Next time you come, you will teach something of your art to the girls, if a little time can be saved from your secretarial work. I suppose your rehearsal there was in English? Whose translation was it? Who were the actresses?

Yes, you will have the salesman and the present rent paid for a limited period if you will guarantee purchase of a definite minimum of khadi and not stock mill-cloth. You can sell all other swadeshi articles. But my anxiety is for you not to add to your already heavy burdens, financial and administrative. Run the swadeshi enterprise by all means if you have the right stamp of men and your financial responsibility is rigidly fixed. The undertakings with which I am connected are so vast in their

[1] The reference is to J. C. Kumarappa and Devdas.

scope that they can absorb fortunes. That they have never yet done so is because I have never allowed them to go out of hand. And there is protection from within as there is little chance of personal gain. All I want therefore is your great ability, constancy and purity dedicated to the service of the lowliest and the downtrodden. That, thank God, I already have.

I return Vijaya Singh's letter. I do not like it over much. But I have no right to judge. You will insist on a proper accounting of every pice spent.

Mahadev has gone for a day to meet Jawaharlal. I fear however that he must have missed him by a few hours. Jawaharlal flew earlier than he had expected.

I hope you are not overworking yourself.

Love.

BAPU

From the original: C.W. 3546. Courtesy: Amrit Kaur. Also G. N. 6355

563. LETTER TO S. AMBUJAMMAL

September 6, 1935

CHI. AMBUJAM,

I am glad you will have a little touring. Of course it would be well for you to confine yourself to Harijan work, khadi and Hindi. Since you are going to Trivandrum, you may see the Government apiary which is said to be there. You know Ramachandra there, do you not? You should seek him out. He is secretary of the Harijan Sevak Sangh and one of our finest workers.

I hope, even if Kichi's finger remains permanently deformed, there will be no constitutional evil resulting from it.

I do take almonds, but rarely. Do not send any unless I ask for them.

Love.

BAPU

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

564. LETTER TO K. M. MUNSHI[1]

September 6, 1935

BHAI MUNSHI,

Study this case. If you think we can win it, you may go to Jalgaon or send someone else. These friends cannot afford to pay that person anything more than the railway fare.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 7589. Courtesy: K. M. Munshi

565. LETTER TO GOWAMAL[2]

September 6, 1935

BHAI GOWAMAL,

I have had no letter from Padmavati. I don't remember at all about the blessings. If she got them, I can't tell in what circumstances she did. You should not waste my time about such matters.

Blessings from
BAPU

From a facsimile of the Gujarati: *Mahatma Gandhi aur Jabalpur*, p. 47

[1] This was an enclosure to the following letter dated September 11, 1935, from Deokinandan, Khadi Bhandar, Jalgaon, to the addressee: "We have here a civil case before the Additional First Class Sub Judge, fixed for argument on September 27. It is a case filed by the Khadi Bhandar against the Government. We consulted Mahatmaji and he has directed us to go to you. We send herewith Mahatmaji's letter addressed to you regarding the case, etc."

[2] This was in reply to the addressee's letter enquiring whether Gandhiji had blessed the inter-caste marriage of Padmavati, a Kerala girl.

566. LETTER TO BRIJKRISHNA CHANDIWALA

September 6, 1935

CHI. BRIJKRISHNA,

It will be all right if Nair can withstand the circumstances and remain there for a year. But recall him from Calcutta if the Ashram work is badly hampered.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2435

567. DISCUSSION WITH SWAMI YOGANANDA[1]

[Before *September 7, 1935*][2]

GANDHIJI: Why is there evil in the world, is a difficult question to answer. I can only give what I may call a villager's answer. If there is good there must also be evil, just as where there is light there is also darkness, but it is true only so far as we human mortals are concerned. Before God there is nothing good, nothing evil. We poor villagers may talk of His dispensation in human terms, but our language is not God's.

The Vedanta says the world is *maya*. Even that explanation is a babbling of imperfect humanity. I therefore say that I am not going to bother my head about it. Even if I was allowed to peep into the innermost recess of God's chamber I should not care to do it. For I should not know what to do there. It is enough for our spiritual gowth to know that God is always with the doer of good. That again is a villager's explanation.

YOGANANDA: But if He is All-mighty, as unquestionably He is, why does He not free us from evil?

I would rule out this question, too. God and we are not equals. Equals may put such questions to one another, but not

[1] This is extracted from "Weekly Letter" by Mahadev Desai, who had reported that Swami Yogananda had "just returned home after a long stay in America". On his way to Ranchi, he halted at Wardha to meet Gandhiji.

[2] According to *Gandhi—1915-1948: A Detailed Chronology*, the discussion took place on August 26 and 27.

unequals. Villagers do not ask why town-dwellers do things which if they did would mean certain destruction.

I quite see what you mean. It is a strong point you have made. But who made God?

If He is All-powerful, He must have made Himself.

Do you think He is an autocrat or a democrat?

I do not think these things at all. I do not want to divide the power with Him and hence I am absolved from having to consider these questions. I am content with the doing of the task in front of me. I do not worry about the why and wherefore of things.

But has He not given us reason?

Indeed He has. But that reason helps us to see that we should not dabble in things we cannot fathom. It is my implicit belief that a true villager has an amazing amount of common sense and therefore he never worries about these things.

Then I will now ask a different question. Do you believe it is easier to be evil than good, that a descent is easier than an ascent?

Apparently it is so. But really it is easier to be good than to be evil. Of course poets have said that descent to hell is easy, but I do not think so. Nor do I think there are more bad people in the world than good. In that case God himself would be evil and not an embodiment of ahimsa or love which He is.

May I know your definition of ahimsa?

Ahimsa means avoiding injury to anything on earth, in thought, word and deed. ...

I shall now change the subject. You would prefer self-control to birth-control?

I think artificial birth-control or birth-control according to methods suggested today and recommended in the West is suicidal. When I say 'suicidal', I do not mean resulting in the extinction of the race, I mean suicidal in a higher sense of the term, that is to say these methods make man lower than the brute; they are immoral.

But how long are we to tolerate indiscriminate procreation? I know a man who used to purchase a seer of milk, and went on diluting it with water

in order to divide it between his children whose number increased every year. Don't you think this was a sin?

It is a sin to bring forth unwanted children, but I think it is a greater sin to avoid the consequences of one's own action. It simply unmans man.

What then is the most practical method of telling man this truth?

The most practical method is to live the life of self-control. Example is better than precept.

But the West asks us, "Why is it that you have greater child mortality and lower life average than we, though you regard yourselves as more spiritual than the West?" Do you believe in many children, Mahatmaji?

I believe in no children.

Then the whole race will be extinct.

It won't be extinct, it will be transformed into something better. But it can never happen, for we have inherited from eternity the sex instinct from our progenitors. It means a tremendous effort to check this habit of ages, and yet it is a simple effort. Absolute renunciation, absolute *brahmacharya* is the ideal state. If you dare not think of it marry by all means, but even then live a life of self-control.

Have you any working method to teach this to the masses?

It is, as I said a moment ago, to attain complete self-control and go and live that life amongst the masses. A life of self-restraint and denial of all luxuries cannot but have its effect on the masses. There is an indissoluble connection between self-control and the control of the palate. The man who observes *brahmacharya* will be controlled in every one of his acts and will be humble.

I see what you mean. The masses do not know the happiness of self-control and we have to teach them that. But what about the argument of the West I referred to before?

I do not think that we are more spiritually minded than the West. If we were, we should not have fallen so low. But because the average life of a Westerner is much higher than ours, it does not prove the spirituality of the West. Whoever is spiritually minded must show a better, not necessarily a longer, life.

Harijan, 7-9-1935

568. *HARIJAN SEVAK SANGH RESOLUTIONS*

The meeting of the Executive of the Harijan Sevak Sangh Board held from 30th August to 2nd September passed several important resolutions. The following is one of them:

> The question of decentralizing the finance and administration of the Sangh was discussed, in the presence of Sjt. H. N. Kunzru, who was specially invited to attend this meeting of the Committee; the position with regard to U. P. (East) and the representations from the other provinces were considered. At the end of the discussion Pandit Kunzru was requested to frame a separate scheme for U. P. (East) in consultation with his Provincial Board and District Committees by way of experiment and to submit it for consideration at the next meeting of the Executive Committee.

Another important resolution passed was the following:

> Resolved that the [24th][1] of September 1935, the day on which the Poona Pact was signed, be celebrated as the 'Harijan Day' in accordance with instructions issued in that behalf by the Head Office, Delhi.

It is to be hoped that Harijan workers throughout India will make a special effort to establish closer contact with Harijans and that there will be an all-round greater self-dedication.

The third resolution of importance runs:

> Resolved that efforts be made for the co-ordination of the activities of the Charkha, Gram Udyog and Harijan Sevak Sanghs, and to secure that purpose it is suggested that a joint committee, consisting of the Secretaries of these sister organizations, be created after getting constitutional recognition from the Charkha and Gram Udyog Sanghs.

Seeing that all the three activities are constructive and meet at many points, much time, energy and money can be saved and the work of the three organizations advanced if there is greater co-ordination among workers wherever it is possible and desirable.

Harijan, 7-9-1935

[1] The source has "25th" which was subsequently corrected by Gandhiji; *vide* "Notes", 14-9-1935 and 21-9-1935.

569. PRIVATE PRODUCERS BEWARE

Whilst the new policy of giving an adequate wage to the spinners and others working at the manufacture of khadi is taking shape, the question of certified private producers of khadi comes up for serious consideration. They are responsible for a large quantity of khadi. The Association has a duty towards these no less than towards the wage-earners. The contracts made with them must be duly fulfilled. But the duty ends there. The whole organization of the Spinners' Association is or should be run as a trust for the spinners whose lot must be progressively improved. Private producers are certified primarily for the benefit of the spinners. They should get their profit through the service of the latter, not at their expense, as we discover, they and others are doing.

But certificates issued to them need not be withdrawn, if they will put themselves on a par with the direct agents of the Association. But they will have to radically revise their method of work if they will do so. They will have to be satisfied with a reduction of their profits, they may have even to suffer loss. They have to maintain in accordance with the requirements of the Association registers of the spinners and other wage-earners served by them. They have to produce proof of payment of wages, collect and supply statistics regarding them. This may be too onerous for them. The risk entailed by the probable increase in the price of khadi may be too great to be borne by them. The requirements of the Association may be too exacting for producers who have undoubtedly to work hard for making the profits they do. Those who feel so, should from now begin to wind up their khadi business. Those who wish to continue to do khadi work, should put themselves in touch with the agents of the Association. Only they should know that the slightest neglect in the observance of the conditions will entail cancellation of certificates. Loss or no loss, strictest honesty is the essential condition of continuation of their contract with the Association. Only those therefore should continue who are lovers of khadi and devotees of *Daridranarayana* for whose sake they will not mind losses. Those who are themselves not users of khadi in their own persons and homes need not entertain any hope of continuing the contract.

Harijan, 7-9-1935

570. LEPROSY AND ITS PREVENTION

Savli is one of the hives of khadi workers who are living in the midst of poor spinners and weavers. Leprosy is rampant in Savli. It is no wonder when these toilers have to slave to eke out a bare living, spinners getting no more than two pies at the most per hour. Their average bill of fare is one rupeee per month.

The workers inquire how they are to deal with the lepers, who mix with everyone without let or hindrance. Many of them work for their living or help their relatives. What is to be done with their manufacture? How are they to serve these unfortunate countrymen?

The Indian Council of the British Empire Leprosy Relief Association has published a booklet called *Leprosy Diagnosis, Treatment and Prevention.* It is running its fifth edition. The author is Dr. Muir, M. D. I quote freely from the chapter on Prevention.[1]

Harijan, 7-9-1935

571. LETTER TO LALCHAND J. VORA

WARDHA,
September 8, 1935

BHAI LALCHAND,

You are conducting a good many useful activities. If such work is carried on with the co-operation of all and purely in a spirit of service, it will certainly bear fruit.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 10497. Also C. W. 9127. Courtesy: Lalchand J. Vora

[1] The extracts are not reproduced here.

572. LETTER TO AMRIT KAUR

WARDHA,
September 9, 1935

MY DEAR AMRIT,

Just a line whilst I use the right hand. I see that I must rest the right hand except during the silence day, if I am to retain its use for that day for some years. This is merely a precautionary measure.

I am eating your apples. But you won't issue peremptory instructions with each consignment you may be sending. I assure you, I shall not deny myself fruit when I need it.

Khurshed[1] is acting as secretary, Mahadev having gone to Allahabad only to miss Jawahar and now having gone to Sardar at his bidding. She is giving full time and is slaving today even as you had to that terrible Monday.

Amtul Salaam has just risen from sick-bed to find Mira taking her place.[2] And it is pouring cats and dogs today! I hope however there is nothing serious with her.

Ba and Devdas must have come to you today. I do hope all this party won't be too much strain on you. Shummy will give me his professional note on both Kumarappa and Devdas please.

I wonder how long the bag of rice will last you. Next time you should import paddy from the nearest place and instal a husking *chakki*. That would be the cheapest method and in keeping with the village spirit.

Love to the ever-increasing family.

BAPU

From the original: C. W. 3547. Courtesy: Amrit Kaur. Also G.N. 6356

[1] Granddaughter of Dadabhai Naoroji

[2] Mirabehn was suffering from malaria.

573. LETTER TO N. R. MALKANI

September 9, 1935

MY DEAR MALKANI,

Your batch of papers to hand. You will find in *Harijan* your wishes fully given effect to.[1] I have also written[2] to Hariji. I wrote to *Gulistan*[3] last week to be excused. I am drained dry. And as you know I have enough hay on my fork. You should therefore plead for me to all the 'beggars'.

Love.

BAPU

PROF. MALKANI
HARIJAN SEVAK SANGH, BIRLA MILLS
DELHI

From a photostat: G.N. 924

574. LETTER TO KANTI N. PAREKH

September 9, 1935

CHI. KANTI,

I got your letter. By all means start business. See that you avoid the sin of harming the country by doing trade in foreign goods, even if you can earn crores through it.

I didn't know what you say about Shanta. I am not surprised by her conduct. Get married only after you have started earning and saved some money. If she is free then and both of you are willing, you may marry her. Or else you may find out some other partner.

I never desire that all of you should approve of all of my ideas. Satyagraha means that you should think independently and shape your conduct accordingly. Earn every pie honestly. Nathubhai will not desire anything else. Write to me occasionally.

Blessings from
BAPU

[1] *Vide* "Notes", 14-9-1935.
[2] *Vide* p. 365.
[3] A children's journal. Shawakraj Bhojraj Dada, President of All-India Balkanji Bari, had asked for the message.

[PS.]

I have torn up your letter. Nobody else has read it.

From a photostat of the Gujarati: G.N. 6270

575. LETTER TO VASUMATI PANDIT

September 9, 1935

CHI. VASUMATI,

I read both your letters. Your programme seems all right. You are always free to come whenever you wish. Why should you then wait for a letter from me? Does a daughter ask her father's permission every time she wishes to visit him? Tell Gangabehn that I have no time and that, therefore, I am restraining my desire to write a long letter to her. Pratap and his wife Taramati came to see me before leaving for Germany. We talked a lot. I will write and tell you about it if I get the time.

Blessings from
BAPU

From a photostat of the Gujarati: S. N. 9406. Also C.W. 652. Courtesy: Vasumati Pandit

576. LETTER TO VALLABHBHAI PATEL

September 9, 1935

BHAI VALLABHBHAI,

Please go through the accompanying letter. I haven't replied to it. Perhaps you will recognize the person. See if you can do anything. I do hope your burden has lightened a little.

I have been hearing rumours about an indirect breach of the Poona Pact on the part of the Government. Let us wait and see.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 185

577. LETTER TO P. KODANDA RAO

WARDHA,
September 10, 1935

DEAR KODANDA RAO,

The statement that I had derived my idea of civil disobedience from the writings of Thoreau is wrong. The resistance to authority in South Africa was well advanced before I got the essay of Thoreau on civil disobedience.[1] But the movement was then known as passive resistance. As it was incomplete I had coined the word satyagraha for the Gujarati readers. When I saw the title of Thoreau's great essay, I began the use of his phrase to explain our struggle to the English readers. But I found that even civil disobedience failed to convey the full meaning of the struggle. I therefore adopted the phrase civil resistance. Non-violence was always an integral part of our struggle.

As per your advice, a copy is going to Mr. Pearson. I hope you have done well. Mahadev is in Bombay just now.

Yours sincerely,
M. K. GANDHI

SJT. KODANDA RAO[2]

From a photostat: G. N. 6280; also *Gandhi and the American Scene*, pp. 18-9

578. LETTER TO AMRIT KAUR

September 10, 1935

MY DEAR AMRIT,

I am not going to worry about Kumarappa's temperature. He is absolutely safe under Shummy's care.

I do not remember having suggested your name to Rajendrababu. If you really do not feel equal to the task, say so unhesitatingly. If it is from the Congress standpoint that the pamphlet is required, you must not undertake the task. If it is from the woman's standpoint, I do not know anyone who can do it better

[1] *Vide* Vol. VII, pp. 211-2; also Vol. XLI, p. 553.

[2] Of the Servants of India Society. He was in the United States of America at the time; *vide* Vol. LX, p. 128.

than you. But I myself dread your undertaking fresh burdens. Therefore whilst from the latter's standpoint I would like you to shoulder the burden, you shall be the judge as to whether you can spare the time. It need not be a book. A pamphlet of 25 pages octavo size compactly written would be quite good. Of course you may write more, if you feel like it.

You shall have the paper as soon as possible. The samples not yet received.

Did I tell you yesterday that Mira was on her back. She has just been transferred to where Kumarappa was placed. Amtul Salaam, tells Kumarappa, has now got her job and is now up and doing. She has forgotten that she was sick only yesterday.

Please tell Ba, Laxmi is to be put up at the bungalow.

Love.

BAPU

[PS.]

Just received wire about Devdas. Thank God.

From the original: C.W. 3548. Courtesy: Amrit Kaur. Also G. N. 6357

579. LETTER TO GIRDHARILAL BATRA

September 10, 1935

DEAR DR. BATRA,

The cases of books have been delivered in good order and condition. They have not been unpacked and will not be for a little time to come. The portraits have also arrived safely.

I wrote to you hastily that they will be accommodated on the walls of the library, but it occurred to me at once that I was wrong in falling in with your proposal. I have always dissuaded friends from entertaining the desire to associate such memorials with their gifts. What is more, the regulation of the library will rest not with me, but with the trustees of whom I am not even one.

You will therefore pardon me for my hasty answer and let me revise it. Will you be satisfied if I make some other good use of the portraits? I have not discussed your proposal with the trustees though I mentioned it to Sjt. Kumarappa, who agreed with my view.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

580. LETTER TO PREMABEHN KANTAK

September 10, 1935

CHI. PREMA,

I had received the *rakhadi* in time. I got the [hand-made] paper made in Junnar. It was good. I have given the whole bulk to Khurshedbehn whose need was greater than mine. The yarn is being kept aside. It attracts a good many people's eyes. And what will be the payment for my labour of spinning? Whenever I can spin 160 rounds during a day, it is Diwali for me.

I have all along been under the impression that indigenous reed-pens are available in plenty. The one with which I am writing is believed to be Indian. I will inquire.

Among the Socialists there are many good people, and some have the spirit of self-sacrifice in them; there are some who possess a powerful intellect and some who are rogues. Almost all of them have Westernized minds. None of them knows the real conditions in Indian villages or perhaps even cares to know them.

Be thankful that your food was appreciated.

I do not recollect the name Lakshmibai Thunse[1].

It is all right if Kaka has invited you. Your duty, however, lies where you are.[2] I have not changed my views. Deo seems to be upset by the attempt to entice you. Reassure him on my behalf. He needs no such reassurance from you of course.

I also feel about Hitler nearly the same way as you.

If one point regarding my attitude is borne in mind, everything else will be clear. I am indifferent about the time when the goal will be reached, but not at all about the work to be done and the goal to be reached. I say that I do not care whether the rich do or do not give up their wealth not because I am unconcerned whether or not they do so but because I have no fear that they will not do so. If the steps we are taking are right, sooner or later they will lead to only one end.

[1] An old Congress worker of Poona

[2] In *Bapuna Patro–5: Kum. Premabehn Kantakne*, the addressee explains that she was asked by Kalelkar to take charge of Mahila Ashram at Wardha, leaving the village work at Sasvad to Shankarrao Deo.

The theory about man having descended from the ape does not convince me. There is no doubt, however, that the soul which lives in the human body now has lived in the bodies of an ape and other animals in the past.

I do not like the argument that the *atatayi*[1] may be killed. Who should be regarded as an *atatayi*? For the present I do believe that murderers and other criminals will have to be imprisoned. But I do not remember even having said that that is ahimsa. I certainly do not believe that it is. I have said that in the existing circumstances such action may be unavoidable. This only means that my ahimsa is still far from perfect and that, therefore, I have not yet been able to discover a remedy for this kind of violence. Truth lies in recognizing a fall from an ideal as what it is.

If we win power by any means other than ahimsa, the swaraj will most certainly not be the swaraj of the poor. They will profit only in proportion to the degree of ahimsa we observe in winning swaraj. Perfect ahimsa neither you nor I nor anybody else can claim. But one who believes in ahimsa will become more and more non-violent day by day and in consequence his field of service will keep ever expanding. The field of service of the votary of violence will become narrower day by day and will ultimately become restricted to himself.

You have done well in inviting Kelkar.

Blessings from
BAPU

[PS.]

Ba has taken Devdas to Simla. His illness was fairly serious. We have a good many sick-beds here these days. Mira is ill. Amtussalaam also is practically ill. Nimu and her children are with me. Lakshmi is arriving from Delhi today. She is going to Madras. Prabha is here.

From a photostat of the Gujarati: G.N. 10378. Also C.W. 6816. Courtesy: Premabehn Kantak

[1] A killer

581. LETTER TO RAMESHWARDAS BIRLA

September 10, 1935

BHAI RAMESHWARDAS,

I had your letter and the cheque. I shall expect nothing after October unless some dire need overtakes me. But it is understood that you will continue the payments to the Sardar and Rajendrababu.

. . .'s[1] letter did not reach me. It is good that she went to . . .[2] as she is the only one who can save him and she can undoubtedly make some impression on him if she carries true strength within herself. The visit abroad will then prove to have been fruitful.

I am not writing a separate letter to Ghanshyamdas. Tell him to see me here on his way to wherever he may be going. I am staying put here.

Blessings from
BAPU

From Hindi: C.W. 7973. Courtesy: G. D. Birla

582. TELEGRAM TO ANKLESARIA[3]

[On or before *September 12, 1935*][4]

SORRY, PLEASE TELL HIM TO SUSPEND FAST, GET WELL AND PREACH HIS MESSAGE GENTLY AMONG PEOPLE THERE. HE MUST QUALIFY HIMSELF BEFORE HE RESUMES VICARIOUS FAST. I HAVE ALREADY TOLD HIM THAT THIS FAST IS ALTOGETHER PREMATURE.

Amrita Bazar Patrika, 13-9-1935

[1] & [2] The names have been omitted.

[3] This was in reply to the addressee's telegram to Gandhiji asking for advice regarding the "fast unto death" undertaken by one Ram Chandra Sharma.

[4] The telegram was reported under the date-line "Wardhaganj, September 12", 1935.

583. LETTER TO JAWAHARLAL NEHRU

WARDHA,
September 12, 1935

MY DEAR JAWAHARLAL,

How well you have joined Kamala! It is the best tonic for her. I shall keep a note for her herewith. Your messages are being duly received here. And Sarup repeats what she receives. Let us hope all will end well. Please thank Dr. Atal for his messages and letters which have been most helpful. I expect a regular mail from you whilst the crisis lasts. Typed sheets[1] are with me. I shall go through them as soon as possible.

Mahadev had to go to Bombay to help Vallabhbhai about an inquiry. And he is still there. Rajagopalachari has just dropped in with Laxmi and her baby boy. Devdas was badly ill. Ansari has packed him off to Simla. I have Mira on my hands prostrate with bad fever.

I would like you to allow yourself to be elected President for the next year. Your acceptance will solve many difficulties. If you think fit, send me a wire.

Has Indu been fixed up?

Khurshed is here. She will be writing to you by the ordinary mail.

Love from us all.

BAPU

Gandhi-Nehru Papers, 1935. Courtesy: Nehru Memorial Museum and Library

[1] Of the addressee's autobiography published in 1936

584. LETTER TO VITHAL L. PHADKE

September 12, 1935

CHI. MAMA,

I have thrown your article into the waste-paper basket. There is no ban against efforts by the right type of men or women. We cannot, however, get such workers by advertising for them in *Harijanbandhu*, nor do they grow in the [Harijan Sevak] Sangh's Office. They emerge in answer to *tapascharya*. Why don't you become one?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 3833

585. LETTER TO DILKHUSH B. DIWANJI

September 12, 1935

BHAI DILKHUSH,

Only today I have been able to read the questions you have sent to Kishorelal. The questions are good. In fixing the wages for spinning by the poor students who spin for their own needs, you may make them as high or as low as you like. If the khadi so spun is more than what they need, you can adopt the rate prevailing in any [khadi] association. If it is sold in the market, it should be sold so as to help khadi sales.

If the spinning activity is merely [part-time] for buying condiments or pan and *bidis*, the wages can be fixed quite low. But if it is [a whole-time activity] for buying ghee and milk, the rate of wage for an hour's spinning should be sufficiently high to meet one's needs. You may consider this a new theory, but according to me it is not. It can be inferred from what I have written earlier. So it is not a new theory and can be deduced logically from what has been stated as a premise. Experience shows that thousands of women earn their livelihood from spinning. When the question of fixing their wages came up, I had to say that they should at least be able to maintain themselves with that. Or we should show them some occupation by which they

can do so. I think this covers answers to all your questions. If not, by all means ask me again.

Blessings from
BAPU

[From Gujarati]
Motana Man, p. 71

586. LETTER TO AMTUSSALAAM

[After *September 12, 1935*][1]

DEAR DAUGHTER,[2]

All your efforts are in vain until you have been able to win over Kanam.[3]

I don't think it will affect me, if anyone touches my feet. But I want to put down this idolatry. I do not regard myself so pure.

I see no benefit in cutting off the hair but you can certainly have it trimmed by someone if it comes in the way of your doing your work.

I do not accuse you of harbouring any impurity. There can be no fear on my part if you find nothing wrong with yourself. It is a matter of your own choice whether or no to go to Kanpur or any other place.

BAPU

From a photostat of the Hindi: G.N. 601

[1] Inferred from the sentence: "I don't think it will affect me, if anyone touches my feet." On September 12, 1935, Gandhiji had renounced the practice of placing his hand on a girl's shoulder for support while walking. *Vide* also "A Renunciation", 21-9-1935.

[2] The source has this in Urdu.

[3] In *Bapuke Patra–8: Bibi Amtussalamake Nam*, the addressee explains that she was asked to take care of Kanam, son of Ramdas Gandhi, as Ba was in Simla.

587. LETTER TO AMTUSSALAAM

[After *September 12, 1935*][1]

There is hardly anything I can suggest in this matter. You can win him [Kanam] over only through love and this love will grow of its own accord. Anyway, it is an old story.

There is nothing to write down. Do on your own whatever you can do.

From a photostat of the Hindi: G.N. 608

588. LETTER TO BRIJKRISHNA CHANDIWALA

WARDHA,
September 12/[13][2], *1935*

CHI. BRIJKRISHNA,

Your letter. Your suggestion that the expenses should be reduced is quite pertinent. Let Krishnan Nair remain in Calcutta for a year. In the mean time you and Hardhyan Singh can do what you can. Any enterprise that depends solely on one person is bound to break down ultimately, and how long can you keep Krishnan Nair in Delhi?

This time I chanced to notice the secret hatred K. N. bears towards the rich. He too realized that his heart has yet to digest it. What you write is quite correct. His stay in Bengal should prove beneficial. Gradually he will acquire mastery over everything. Meanwhile the other Ashram inmates too will have been tested. Only those can be defined as Ashram inmates who have no financial or any other kind of obligations towards parents and other relatives, whose wants comprise only food and clothing and who are ever alert in the observance of ahimsa and the other eleven vows. That is why one who is inclined to put aside even the smallest amount is disqualified as an Ashram inmate. Keeping this in view no one should be paid more than Rs. 10 and moreover anything saved

[1] Inferred from the reference to Kanam; *vide* the preceding item.

[2] From the contents it is clear that Gandhiji had begun this letter on September 12, 1935, but was interrupted by the arrival of Rajagopalachari and could complete it only the next day; *vide* also "Letter to Jawaharlal Nehru", p. 406.

over and above food, etc., should be returned to the Ashram. But we can employ on a salary those whose services are needed and who in spite of their spirit of service cannot, owing to their other obligations, work except on a higher remuneration. We should strictly limit our expenditure in accordance with the sums available in the budget. You can circulate this to all the workers currently employed. This will shift the responsibility from your head and have the desired effect. My health is satisfactory. The diet consists of milk, vegetables and occasionally fruit. Part of this letter has been written by me and the rest dictated, with many interruptions in between. In the mean while Rajāji arrived yesterday and informed me of your having fallen ill; how is it? I hope that you have recovered by now.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2434

589. LETTER TO PURUSHOTTAM L. BAVISHI

September 13, 1935

BHAI PURUSHOTTAM,

I got your postcard. Send me the name of the village you have in mind. The decision regarding Vinoba is not yet final.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 127. Also C.W. 4750. Courtesy: Purushottam L. Bavishi

590. LETTER TO VALLABHBHAI PATEL

September 13, 1935

BHAI VALLABHBHAI,

I got your letter. Rajaji is sitting by my side. I read out your order[1] to him. He says he must leave on the 17th at the latest. Papa is expected in Madras and her son, who was ill, is eager to see him. Rajaji thinks you want to talk to him about the crown of thorns[2] and says that, if it is so, your effort will be wasted. He says he has given no assurance at all to Bhulabhai. He is in no condition just now to accept the crown. He is extremely tired both physically and mentally. With his consent, I have written[3] to Jawaharlal and asked him. All the same, it would be worthwhile if you can reach here by Monday. We must let him go on Tuesday at the latest. The weather here is none too good just now.

Mira is better, but she is having temperature since 2 o'clock. I inquired about the price of *mosambis* because, if they are available here at the same price, I should like to get them here itself.

You seem to have misunderstood my point regarding Sindi.[4] We have no desire at all to force anything on the people. We simply wish to go on working silently. We shall discuss this further when we meet. If we don't meet in a few days, I will write to you a detailed letter. I will do nothing in haste.

I understand about the gentleman from Bulsar.

The less argument there is in the Committee's report, the better. There should be no adjective at all. A report giving their conclusions on the main issues and suggestions for future guidance will make it a pamphlet to which nobody could take exception. This is what I think.

It seems Bhau is living in Jamnalal's chawl. It will be enough if he gets some money regularly.

[1] That he should be detained at Wardha for a week

[2] Congress Presidentship

[3] *Vide* p. 409.

[4] *Vide* footnote 2, p. 104.

. . .'s[1] case is a strange one.

Blessings from
BAPU

[From Gujarati]
Bapuna Patro–2: Sardar Vallabhbhaine, pp. 186-7

591. DISCUSSION ON MINIMUM LIVING WAGE–II[2]

[Before *September 14, 1935*]

Our objective is as the name implies to represent the spinners who are the lowest paid labourers, i.e., to improve their lot. Therefore we have to show a progressive improvement in their lot. You must remember my earliest formula which holds good as much today as it did then—a spinning-wheel in every home and a loom or looms in every village. That is the ideal of self-sufficing khadi, and if I could take you with me I would have you serve the spinners not so much by selling their khadi as by making them prepare it for their own use. We make our own chapatis, there are no hotels in villages; in the same way all villagers should make their own khadi. Not that some of them will not make extra khadi but that will depend only on the demand. We shall certainly take orders from the city people who will want our khadi, and we shall get that khadi done by those who will get a wage per hour proportionate to their daily need. This may mean a temporary rise in the present price of khadi. We may no longer exploit the poverty of the people. I have never said it was deliberate exploitation. I take the fullest responsibility for all we have done during

[1] The name is omitted in the source.

[2] This is extracted from Mahadev Desai's "Weekly Letter" which gave the following summary of arguments by khadi workers: "(1) It is wrong to say that we are exploiting the poor spinners. On the contrary, the consumers who can easily purchase cheap Japanese and other foreign stuffs, go in for khadi which is dearer. This is patriotism and not exploitation. (2) The minimum wage may mean a few more coppers in the pocket of a very few, but what about the thousands who will find their occupation gone? (3) The spinners themselves would far rather prefer a permanent small wage than a precarious higher minimum wage. If a referendum were to be taken, they would cast their vote against the minimum wage. (4) We have not reduced the spinners' wage; the reductions in our prices are due to the fall in the price of cotton, and reduction in the weavers' wages. (5) It would have been possible to do something when the political situation was favourable, but at the present moment it is hardly the atmosphere."

the past fifteen years, and what we have done was inevitable. But we have now to strike a new departure. We have ignored the proletariat for centuries, and whilst we have arrogated to ourselves the right of commanding their labour, the thought has never crossed us that they have a right to dictate their wage, that labour is as much their capital as money is ours. It is time we began to think in terms of their needs, their hours of work and leisure and their standard of living.

It is idle to argue that the spinners themselves would plump for a smaller wage for all than a higher wage for a few. That is the argument of every exploiter and slave-owner, and indeed there were unfortunate folks amongst slaves who hugged the chains of slavery. But why should you fear that the majority of them will find their occupation gone? Haven't we other occupations to recommend them? In Andhra, Sitarama Sastry has not hesitated to encourage them to prefer paddy-husking to spinning as the former gives a better wage. Let us not deceive ourselves. We have made their necessity our opportunity, and have never looked at the question from their point of view.

Satisbabu had a fear that the minimum wage would open the door to fraudulent transactions. That fear, said Gandhiji, was always there. Without the minimum wage, had we not that trouble already? That was a problem which had to be independently dealt with. Gandhiji entirely agreed that the atmosphere of competition must disappear, and he was sure it would disappear as soon as the commercial spirit behind khadi disappeared.

Satisbabu was also anxious that in no case should the workmen's minimum wage exceed the wage of an agriculturist. There was no such thing as an agriculturist's wage, explained Gandhiji. In many parts of India the peasant hardly got out of his land enough to keep body and soul together, and the peasant who had no land of his own and cultivated it on lease produced not even enough to pay his rent. Gandhiji said:

The peasant's condition is no standard. The only standard is to get the daily bread. To seek to pay anything less would be called criminal.

Harijan, 14-9-1935

592. NOTES

Harijan Day

The Central Office of the Harijan Sevak Sangh has issued the following circular:

> The Harijan Sevak Sangh will complete the third year of its existence by the end of September, and the Poona Pact agreed to by the leaders of caste Hindus and Harijans was signed at Poona on the 24th September 1932. It is therefore natural that the end of September, and more specially the 24th of September, should be considered an important date in the life of the Harijan Sevak Sangh. The Executive Committee of the Sangh which recently met at Wardha has therefore resolved that the 24th September be celebrated both by caste Hindus and Harijans all over the country in the following manner:
>
> (a) On that day all Harijan sevaks should visit Harijan *bastis* in the morning and speak to Harijans on the importance of sanitation and perform some personal service for them however small.
>
> (b) In the evening Harijan and non-Harijan children may be taken to open places for sports and entertainments.
>
> (c) Processions, *kirtan* or *bhajan* parties may be organized. Public meetings may also be held wherever possible and the solemn pledge of the Hindu community for the abolition of untouchability by birth reiterated.
>
> (d) Associates and sympathizers of the Sangh should be enrolled.
>
> (e) Collections for the Harijan Wells Fund—the special feature of this year's work—be continued with zeal and vigour.

I hope that the Sangh's appeal will receive ready response from all reformers, both Harijans and non-Harijans, no matter to what party they belong.

Warning to Harijan Boards

Here is an extract from Shri Malkani's letter:

> I am beginning to receive letters from Provincial Secretaries showing the difficulty of even raising 25 per cent of expenditure on welfare work out of fresh collections. A copy of Sjt. Gopalaswamy's letter enclosed herewith shows the danger of laxity in collections. On 22nd August, a sum of Rs. 81,455-10-2 was outstanding as advances to Provincial Boards representing, roughly speaking, two months' expenditure of all

> Boards and their branches. I am afraid several committees have already got into the habit of eating up advances instead of making fresh collections. If this tendency grows, as it may after 1st October next, a very difficult situation will arise, and without fresh advances heavy arrears may grow up in various centres so as to dislocate normal work. In this, Assam is the worst sinner and should serve as a warning. It was given the whole purse fund without any deduction and could get cent per cent on welfare out of the purse fund and two-thirds grant on A & B. Yet it is in heavy arrears and has eaten up advances. I shall be thankful if you kindly show the importance of vigilance with regard to our advances and fresh collections.

Hardly any comment on this is necessary. Provincial Boards, District Boards and other branches will find themselves without resources if they sleep away during the time while there is something to go on with. Fortune favours the vigilant, never the slothful. I know that the Central Office will follow literally this very sound practice of fortune. It is well, therefore, for all branches to be warned in time and find their own sinews of war. They will find them by local collections if they can show solid work. If they do not, it would be a sign to wind up work.

Harijan, 14-9-1935

593. *FALLACIES*

A careful observer of events and things writes:

> I have no doubt that there is an enormous scope for work in the directions indicated by you in your letter under reply. Cottage industries have a place. But, to be quite frank, I do not think that these can replace industries on a big scale. Leaving aside the financial interests of those controlling such industries, I think that it will not be in the interest of the country to work for the ruin of such industries, which have been established and which can be established in this country. The greatest objection to machinery that has been urged is the growing tendency to reduce the number of men employed. This results in unemployment. The present method of distribution of profits may require readjustment. But leisure, if it can be well utilized, is more important than many other things. Merely to keep a large number employed at work I do not think it is necessary to discard economic and efficient machinery. It should be able to give leisure and food to many, and in this 'many' I include people not even distantly connected with the industry. With such a large population as in India and steadily

> increasing I fear that at no time will it be possible to keep everyone in reasonable comfort. With improved education and sanitation life will be prolonged and death-rate will come down. From the population point of view this will make the condition worse. So, you will forgive my saying that the first thing that requires to be done is to take measures to restrict population and it cannot be done without birth-control. I know that you are against it. But, now that you are applying your mind solely to the problem of economic reconstruction by improvement in sanitation, food values, cottage industries, etc., I request you to consider if this is not also one of the things that should receive your attention.

The writer is an honest thinker and yet, as it seems to me, has missed the whole aim of the work being done by the two organizations he has in mind. Their aim is *not* to replace or to ruin the big industries, but it *is* to revive the dead or dying industries and therethrough to find employment for the millions who are semi-starved because they are forced to live in complete or semi-idleness. This is a constructive, not a destructive, programme. The big industries can never, they don't hope to, overtake the unemployed millions. Their aim is primarily to make money for the few owners, never the direct one of finding employment for the unemployed millions. The organizers of khadi and other village industries don't hope in the near future to affect the big industries. They may hope to bring a ray of light into the dark dungeons, miscalled cottages, of the villagers. My esteemed correspondent seems to give up his whole case when he says 'leisure, if it can be well utilized, is more important than many other things'. The activities which he disapproves of are intended to accomplish the very end he has in view. They are designed to *well utilize* the leisure hours of the idle millions.

In this there is *no* war against the misuse and abuse of machinery, i.e., its use to the detriment of the millions. Dead machinery must not be pitted against the millions of living machines represented by the villagers scattered in the several hundred thousand villages of India. Machinery to be well used has to help and ease human effort. The present use of machinery tends more and more to concentrate wealth in the hands of a few in total disregard of millions of men and women whose bread is snatched by it out of their mouths. The movement represented by the A. I. S. A. and the A. I. V. I. A. has been conceived so as to minimize the evil wrought by the craze for amassing large fortunes through the use of dead tools in order to avoid having to deal with very sensitive human tools.

The writer fears that at no time will it be possible to keep everyone in reasonable comfort. This fear is not shared by those who are working in the villages. On the contrary, closer contact with the villagers and closer knowledge of the villages fill them with the hope that if only the villagers can be induced to shed their traditional idleness they can all live in reasonable comfort, without causing any very great dislocation. Certain oppressive conditions have no doubt to be abated. But the process will almost be unfelt, if there is some co-operation from what are termed vested interests.

The correspondent's fear about the securing of reasonable comfort for the existing population leads naturally to the fear of over-population. The resort to birth-control becomes more than the logical step. Birth-control to me is a dismal abyss. It amounts to playing with unknown forces. Assuming that birth-control by artificial aids is justifiable under certain conditions, it seems to be utterly impracticable of application among the millions. It seems to me to be easier to induce them to practise self-control than control by contraceptives. This little globe of ours is not a toy of yesterday. It has not suffered from the weight of over-population through its age of countless millions. How can it be that the truth has suddenly dawned upon some people that it is in danger of perishing of shortage of food unless birth-rate is checked through the use of contraceptives? My fear is that my correspondent has led himself from one fallacy to another ending in the quagmire of contraceptives on a scale hitherto unknown.

Harijan, 14-9-1935

594. PROCREATION AMONG LEPERS

The following letter[1] sent to me from London by Mr. A. Donald Miller, Honorary Secretary to the Indian Auxiliary to the Mission to Lepers, will be read with deep interest by all humanitarians who are at all interested in the baffling problem connected with the welfare of lepers.

Harijan, 14-9-1935

[1] *Vide* Appendix III.

595. LETTER TO AMRIT KAUR

WARDHA,
September 14, 1935

MY DEAR AMRIT,

Your unfailing full letters are a blessing to me. With the two patients under your care I have no anxiety about them. Please tell Pyarelal I have his letters. I take him at his word and save time by not replying just yet. Mahadev has not yet returned. He may not before Monday.

Your reply to Dr. Gopichand Bhargava is quite correct. I am destroying the letter as desired by you. You must resolutely refuse to carry burdens you cannot bear.[1]

Mira is still not out of the wood. She had another restless night. Nevertheless the fever is abating though slowly.

Rajaji is still here. He will probably leave on Tuesday. Laxmi and the new-born are well. Tara still has recurring fever. And so has Manu. They are all at Jamnalalji's bungalow.

Tell Ba and Devdas I got no time for writing to them. My letters to you must serve the purpose of separate letters.

Love to all.

BAPU

From the original: C.W. 3549. Courtesy: Amrit Kaur. Also G.N. 6358

[1] *Vide* also pp. 401-2.

596. LETTER TO BISWANATH

September 14, 1935

MY DEAR BISWANATH,

Neither Baba[1] nor Ma[2] should have suppressed you. You have a perfect right to write to me as you have now at last done. You have a double claim upon me. First because you are in an organization of which I am the head and secondly because you are connected with two persons[3] who have for many years accepted my word as law. In writing your letter, therefore, you have not only recognized your unadulterated right but you have also performed the duty which you owe to me. That you have grievously erred in your writing does not in any shape or form diminish the value of your letter. On the contrary, the value is enhanced in that you have dared to tell me what you hold to be unadulterated truth although it may appear bitter to me and although I may consider it to be the reverse of truth. Very often we mount to truth by wading through errors so long [as] they do not appear to us to be errors. Your attachment as distinguished from affection for khadi has led you into a maze of errors. All-India Spinners' Association is the head and the associations affiliated to it are the branches. The head has rights which branches do not and cannot possess. What appeared to me at one time a sound policy under given circumstances may prove unsound under altered circumstances or on a fuller perception of even same circumstances. I would be an unworthy head of an organization if I sacrificed its interests for a seeming consistency. Again the liberties that Baba and Ma have allowed me to take with them and their creation I may not take with others. I would never be afraid of being misunderstood by them. Every one of my actions in connection with Pratishthan, therefore, you have to interpret in the light of my relationship with Baba and Ma. It is a relationship of their creation. So much for the Pratishthan.

Now for my new experiment. Since you admit that I am the creator of the khadi movement I must have the right to regulate its growth and even to destroy it. He who creates

[1],[2]&[3] Satis Chandra Das Gupta and his wife Hemprabha Das Gupta

can also recreate. And if I found that I made a mistake in fashioning my creation I must have the right to refashion it in any manner I like so long as I carry with me my associates in nursing the creation. You would admit that I would be a traitor to my own creation if for fear of the judgment of fellow-workers like you I fail to act up to my own judgment if it abide in spite of the criticisms of fellow-workers. I think this covers all the points that you have raised. You may write to me as often as you like till I have convinced you or till you despair of my ever succeeding in convincing you.

Yours sincerely,
M. K. GANDHI

[PS.]

I shall regard your letter as purely personal as desired by you.

SJT. BISWANATH
KHADI PRATISHTHAN
SODEPUR, NEAR CALCUTTA

From a photostat: G.N. 2729

597. LETTER TO G. V. MAVALANKAR

September 14, 1935

BHAI MAVALANKAR,

Our only consolation is the fact, isn't it, that others too have like you to pass through the trials of a householder's life? But I hope everything is all right now.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1245

598. LETTER TO G. V. GURJALE

WARDHA,
September 15, 1935

MY DEAR GURJALE,

I have your letter. It is very doleful. You must not give in like that. But your resolve, if it is not born of despondency, to remain in the Ashram and depend upon the friends sending help to you is admirable. The indispensable condition is that you should keep cheerful, if they do not send a single pie to you. You can appeal to your friends by letters and ceaselessly work up the institution there. You should also undertake some labour which would be an encouragement to village industries and which would bring at the same time a little income. If you can think out a good scheme it would be your deliverance. One thing in your letter disturbs me. You say that your wife who was your helper in every way has now turned against you. What is the meaning of this? Why should she turn against you?

Yours sincerely,
BAPU

SJT. GOVINDARAO GURJALE
THE KRIPA ASRAM
TIRUVENNAINALLUR (S. I.)

From a photostat: G.N. 1403

599. LETTER TO K. G. RAKHADE

September 15, 1935

DEAR FRIEND,

Many thanks for your letter. I have suggested to Shri Trivedi that the money should be transferred to me and I shall at once proceed to form a Salukar Memorial Committee to give effect to the trust.

Yours sincerely,

SJT. K. G. RAKHADE
CHHINDWARA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

600. LETTER TO NARANDAS GANDHI

September 15, 1935

CHI. NARANDAS,

I am writing a separate letter to Father.

The leaflet about *Rentia Baras*[1] is well written, but I shall know what you can achieve through it only after I get a detailed report from you. At present, the middle class does not seem to have much faith in khadi, though some individuals have certainly retained their faith in it. I will be content if, in a town like Rajkot, you get a fairly good number of spinners.

If you are not using the equipment of the workshop lying there, I can easily make use of it here. If, however, it is of any use to you, I can do without it.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8473. Courtesy: Narandas Gandhi

[1] *Bhadarva Vad* 12, Gandhiji's birthday according to Vikram calendar, celebrated as Spinning Day. In 1935, it was on September 24.

601. LETTER TO KHUSHALCHAND GANDHI

September 15, 1935

RESPECTED BROTHER,

Your *tapascharya* has borne fruit. May you do more *tapascharya* still and may it bear fruit so that I may continue to have your blessings.

Humble pranams from
MOHANDAS

From a microfilm of the Gujarati: M.M.U./II

602. LETTER TO VALLABHBHAI PATEL

September 15, 1935

BHAI VALLABHBHAI,

I too was worried by Manilal's[1] wire. In the end, I replied to him as per copy enclosed. Don't mind having detained Mahadev there. My ways are becoming more and more rural every day. With a thick-wheeled bullock-cart and several inches deep layers of dust on the roads, where is the need for hurry? But I, hope now that you will come here on Tuesday. Rajaji will be here for the whole of the day. Release him in the evening.

You are worrying needlessly about Sindi. I will remove all your fears.

I hope the problems of...[2] will be solved without delay.

Blessings from

[From Gujarati]

Bapuna Patro–2: Sardar Vallabhbhaine, p. 189

[1] Manilal Kothari

[2] The name is omitted in the source.

603. *LETTER TO MIRABEHN*

[*September 16, 1935*][1]

CHI. MIRA,

Read this now and return with suggestions if any. Don't read if you feel too weak for the effort.

BAPU

From the original: C.W. 5481. Courtesy: Mirabehn. Also G.N. 9480

604. *LETTER TO RAJENDRA PRASAD*

September 16, 1935

DEAR RAJENDRABABU,

I have unwillingly begun to write in English. Mahadev is returning tomorrow with Sardar and Ghanshyamdas.

You must be well and then quickly come here if you can. Devdas cannot spare Pyarelal. If you cannot come, I must send Mahadev to you. You may not be deserted. Please therefore wire your intention.

BAPU

[PS.]

Mirabehn had a bad attack of Malaria. She has been free since yesterday. No cause for anxiety.

From a copy: C.W. 9768. Courtesy: Rajendra Prasad

[1] According to G.N. Register this is a silence-day note written in September 1935. From the contents it is clear that this was written soon after Mirabehn's recovery. *Vide* also the following two items.

605. LETTER TO AMRIT KAUR

September 16, 1935

MY DEAR AMRIT,

Your dear letters never fail me. God bless you. You must not tax your eyes overmuch and then spoil them.

With the doctor in the house, I must not say Devdas should not be pressed to eat more than he wants to take. Better to let him go slow. That's the layman's tip to be taken for what it may be worth.

Here are two letters.

Love to all.

BAPU

[PS.]

Mira is free.

From the original: C.W. 3550. Courtesy: Amrit Kaur. Also G.N. 6359

606. LETTER TO MANILAL AND SUSHILA GANDHI

September 16, 1935

CHI. MANILAL AND SUSHILA,

I got your letters. I have no time at all today. On one side is Mirabehn's sick-bed; Nimu, Lakshmi also are here. And I myself am busier with *Harijan* today than I am on other Mondays. Rajaji and Kishorelal are busy revising an important article of mine. In the mean time I am writing this. Devdas and Ba are in Simla. Devdas is a little better now. Pyarelal is attending on him. There is no cause for anxiety. Rajaji and Lakshmi will leave tomorrow. Rajaji himself has named the baby Rajmohan.

Sardar, Ghanshyamdas and Mahadev are coming here from Bombay tomorrow.

I am firm about Sita's and Arun's education. You may be certain that they will never get from anybody else what they can from you. If they are trained in the right way, they will learn by themselves whatever else they especially wish to when they are grown up. Manilal must spare some time every day for them

just as he spares some for eating. Once a man forms rules for himself it is easy enough to follow them. If you regard it as your duty to teach the children, as you regard it as your duty to do the work for *Indian Opinion* from week to week, you will be able to spare the time.

Discuss courteously with the Agent as many problems as you can. Knowing that the office of the Agent is not likely to be abolished now, avail yourself of it for as much public service as you can. How can we change ourselves all at once from what we are?

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4843

607. LETTER TO LILAVATI ASAR

September 16, 1935

I do not have to go anywhere till the end of this year. Hence I shall be here in October. Your complaint regarding pencil handwriting is correct. I will now make the corrections in ink.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10104. Courtesy: Lilavati Asar

608. LETTER TO BALVANTSINHA

MAGANWADI, WARDHA,
September 17, 1935

CHI. BALVANTSINHA,

Your account of the offering of goats to the goddess made painful reading. We cannot in a moment remove superstitions centuries old. The people's hearts, too, will not be prepared to take any note of us till we have performed some tangible service apparent to them. The approach to their intellect is even more difficult. The very spirit of ahimsa is a matter of the heart only, it touches the intellect in a much lesser degree. Hearts can be reached soon enough by disinterested service. Therefore our present duty consists of service among those making the goat-offering to the goddeses and we shall as the occasion arises remove their superstition. Keep in mind that the scene witnessed by you among the uneducated can be seen among the educated, too, in Calcutta and that on a vast scale.

The other incident also is of the same category[1] though not so painful or unbearable and the remedy is the same. I am not aware if Krishnadas has taken with him the seeds, etc. Your letter came into my hands after he had left.

Yes, the patient from Delhi is Harishchandra. Dr. Pingle is treating him with massage, etc., and they both have good hope of his recovery.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 1881

[1] The addressee had witnessed a woman being harassed for stealing a gold ornament. She, however, returned it on his intervention and entreaty.

609. LETTER TO BRIJKRISHNA CHANDIWALA

MAGANWADI, WARDHA,
September 18, 1935

CHI. BRIJKRISHNA,

The question you have raised at this late date surprises me. What is the meaning of absolution of sins? Who is to absolve and why? Such language is used only by those who have no doubts because in talking of absolution they imply purification of man. But basically the effect of sin needs must be endured. One who endures it intelligently does not sin again and becomes pure. This is the meaning of being absolved. Absolution can never mean that man may continue to sin and seek forgiveness over and over again. One who has been forgiven does not sin again and, if he does, the absolution is no absolution.

Secondly, why must we regard every ailment as a visitation for our sins. Why should we not regard it as a blessing of God. That is, we can interpret both ways and improve ourselves either way.

Nair wrote to me, too. I would not like to interfere any more. You may yourself write to Nair. If he is indispensable for the Ashram he may suspend the training and come away. And if he comes he should be given complete authority and whatever financial assistance he may need. Whatever is to be said may be said only by way of advice. He may then act according to his judgment.

Blessings from
BAPU

From a photostat of the Hindi: G.N. 2433

610. LETTER TO LILAVATI ASAR

[After *September 19, 1935*][1]

CHI. LILAVATI,

Just as you were delayed, I too was delayed by a couple of days. I have already sent you your previous lesson. You have all taken enough pains.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 1050. Courtesy: Lilavati Asar

611. LETTER TO AGATHA HARRISON

WARDHA,
September 20, 1935

MY DEAR AGATHA,

I have not been able to write to you for weeks though I have succeeded at times in asking someone to write to you for me. All this of course apart from what Mahadev and Chandrashanker may be writing to you. Your work in connection with Jawaharlal's release was prompt and glorious. As you very properly say, it was more humanitarian than political. I am glad, too, that the authorities rose to the occasion and lost not a minute in granting adequate relief. At this end, too, our machinery was set in motion. The whole thing ended so well. This release of Jawaharlal stands out prominently as the one bright spot on the black and mournful surface. I know you do not want thanks. You may have them by the train-load if you want them. I know this, that it would have been a severe disappointment to me if you had not acted as you did. You have accustomed me to look for such prompt and decisive action on your part. Do please, however, thank all those who helped you and made your difficult mission so completely successful. You did well in

[1] The letter was in reply to one dated September 19, 1935 from the addressee.

flying to Badenweiler.[1] I am eagerly looking forward to your description of the visit. There can be no doubt that, if we really ever succeed in disturbing God's plans and if God has any plans, these efforts resulting in Jawaharlal's reaching there have prolonged Kamala's life. I am old-fashioned enough to believe that not a blade of grass moves but by His will. Then, too, I can derive ample satisfaction in the knowledge that you and other friends conspired to fulfil God's purpose and therefore whilst you were doing your duty angels above were saying, 'well done, well, done'.

Ghanshyamdas had to leave this morning abruptly, for he received a telegram yesterday that his mother was suffering from fever. He would otherwise have stayed here at least four days longer. He was able, however, to give me a fair summary of his doings there. Charlie must have told you all about the situation here. I can add nothing to what he must have said. I hope he benefited by the voyage. He needed rest badly. I wish so much that he would abide by the plans made here, namely, that he would live in Cambridge or some such place and busy himself in writing work of a permanent nature, holding himself at your disposal when there might be something on which he alone could throw light or give guidance. I hope that you would encourage this plan. I know what a weak spot he has for you. Therefore you can always successfully act as the temptress if you chose. I must stop now.

Love.

BAPU

From a photostat: G.N. 1492

612. LETTER TO G. V. GURJALE

September 20, 1935

MY DEAR GURJALE,

I have your letter. I shall say nothing on it. I shall pray that God may help you to fulfil your difficult vows.[2]

BAPU

From a photostat: G.N. 1384

[1] To see Kamala Nehru

[2] *Vide* also p. 421.

613. LETTER TO ANAND T. HINGORANI

September 20, 1935

MY DEAR ANAND,

I must dictate this if I am to reach you at all today. It is bad thing—these continuous attacks for Vidya. I hope that the special treatment at Delhi did good. It would certainly be good if you could accept Valji's[1] invitation. I am glad, too, that you have hope from your Harijan work in Karachi. Personally I am opposed to taking cost of clothing for Harijans. I refuse to treat them as forelorn paupers. And when I have to provide anything in the shape of clothing, I always resort to khadi [but] it is not possible to lay down a law for all. You must, therefore, use your own judgment in every case of this kind and do what appears to you to be proper or refer to Jairamdas[2]. And when in doubt always err on the right side.

Love to you both.

BAPU

SJT. ANAND HINGORANI
FEROZEPORE

From a microfilm. Courtesy: National Archives of India and Anand T. Hingorani

614. LETTER TO BHAGWANJI A. MEHTA

September 20, 1935

BHAI BHAGWANJI,

I shall send on to Jamnalalji your letter to him. Why do you deliberately select rich partners for your daughters? I got your letter regarding Devchandbhai. If I send that letter to him, he wouldn't meet you even if he otherwise had intended to do so. I, therefore, wrote to him a separate letter. I will let you know the result.

M. K. GANDHI

From a photostat of the Gujarati: G.N. 5827. Also C.W. 3050. Courtesy: Bhagwanji A. Mehta

[1] Valji G. Desai
[2] Jairamdas Doulatram

615. LETTER TO JAMNALAL BAJAJ

September 20, 1935

CHI. JAMNALAL,

I hear that the date of your arrival here is being repeatedly postponed. As that means a longer stay in Almora, I certainly like the postponement. You do need rest. Even there, however, you cannot have complete rest. There are letters to be written and visitors to see. Besides, you have to attend to the affairs of that place. Nevertheless, the strain which you will have to bear here is certainly not there. Hence, I would even like it if you stay there till the beginning of winter. And winter there is famous. The winter of Simla is even more famous, and in winter the cost of living there is much less than even in Wardha. Bungalows can be rented almost for nothing. Green vegetables, fruit, etc., are plentiful and cheap and the scenery is perfect. The cold there is a creation of people's imagination only. Simla is less cold in winter than Lahore. I would, therefore, give you leave to stay there even for the whole of winter. I am sure you will do some work wherever you are. If you spend one whole year peacefully at a hill-station, then I believe your ear complaint will be cured, Madalasa's health will become perfect and even Janakimaiya will become an excellent rider, assuming that she does not have her bones broken meanwhile. I would certainly like you to attend the meeting of the Spinners' Association. However, I would do without you if you are content not to attend. We have had enough discussions about the new policy, and you can write to me from there and send your views. If decisions about Khadi Pratishthan, Meerut and Kashmir remain to be taken, my views about these also have been formed.

You may send your views about them too, and then resign yourself to what happens.

There remains the meeting of the Congress [Working] Committee. You need not attend even that. However, I excuse you from all this on condition that you spend all the time at some hill-station. If you come down, then it will be your duty to attend both the meetings. Didn't you go to Jullundur, as you had intended to do? Radhakrishna[1] and Sardar believe that you did not.

[1] Addressee's nephew

Now Sardar will have to go. Everything is going on well here. Balkoba is experimenting with an exclusive milk diet under the guidance of Gaurishankar. He is better now. I enclose herewith a letter from Bhagwanji. I have asked him to see the man you wrote to me about.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2975

616. LETTER TO NARANDAS GANDHI

September 20, 1935

CHI. NARANDAS,

I wish success to your programme for the *Rentia Baras*. I can see in khadi the means of both dharma and *artha*[1]; and anybody who understands khadi in the sense in which I understand it cannot but come to the same conclusion. I do wish that many people will join your *yajna*. Those who do so will not only advance their own welfare but also that of the country to that extent.

Blessings from
BAPU

[PS.]

If Jamnadas undertakes to look after things there, I have plenty of work for you here.

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8474. Courtesy: Narandas Gandhi

617. LETTER TO P. G. MATHEW

[September 20, 1935][2]

DEAR MATHEW,

Can't you see how difficult it is to write with the left hand and against time?

BAPU

From a microfilm: M.M.U./II

[1] Material Welfare

[2] In the source, the letter appears below the Gujarati letter to Narandas Gandhi, the preceding item, written on a postcard.

618. LETTER TO H. L. SHARMA

September 20, 1935

CHI. SHARMA,

I have been unable to write to you after the letter addressed to Colombo, although there was hardly any occasion to write till you wrote from America. But this is not the whole truth. I always wanted to write to you but could not do so for sheer lack of time. God alone knows when this will reach you. I had your letter from Port Sudan and the one from Colombo too, both were pleasing. May your days in America prove as pleasant as the recent ones. I shall pursue the matter regarding the book you need. I have a feeling that the book will hardly be needed after your arrival there. Still, I shall enquire for it.

I had an extremely short letter from Draupadi and nothing since then, in spite of my writing to her. Amtussalaam too feels strongly the absence of letters from her. I suppose you are getting some letters. Do tell me if you want me to do anything.

Regarding the books belonging to the Kanya Ashram I shall write after consulting Chhotelal.

I hope your letters at any rate will continue to come in regularly.

Blessings from
BAPU

From a facsimile of the Hindi: *Bapuki Chhayamen Mere Jivanke Solah Varsha*, between pp. 196 and 197

619. NOTES

A CORRECTION

Prof. Malkani writes saying that Harijan Day is to be observed not on the 25th but on the 24th instant as the Pact was signed on the date.[1]

SILK AND WOOL

Allied to and in support of pure khadi are the hand-spun woollens and silks supported somewhat by the A. I. S. A., the former

[1] *Vide* also pp. 395 and 414.

chiefly in Kashmir, the latter in Bengal. The question has arisen as to how far the rule of the minimum wage applies to wool and silk spinning. The rule applies much more forcibly to them than to khadi. They are still, thank God, able to stand on their own legs. They permit one to charge a higher profit and thus help to reduce the price of khadi. Therefore the payment of a fair wage to wool and silk spinners is an obligation which does not admit of shirking on any account. The idea underlying the resolution of the A. I. V. I. A. and the effort being made by the A. I. S. A. is to ensure at least a subsistence wage to all the artisans and workmen coming under their sphere of work. And seeing that the scale finally fixed will always be the minimum, the tendency wherever possible must always be to pay a higher wage than the minimum. Hence it follows that no producers can be certificated by either Association unless they maintain an accurate register of all workmen served by them and can give satisfactory proof of their having given them the stipulated wage. It follows also that no certified sale stores can stock woollens or silks that are not purchased from certified producers.

Late Justice Ranade on the Spinning-wheel

A correspondent sends me the following interesting advertisement published by the late Justice Ranade on 9th December 1880:

> Cotton grows in various parts of our country, and the industry of spinning yarn on the charkha (*rahat*) is carried on at various places on a large scale, since yarn spun on charkha has yet a vast demand. Under the circumstances, improvement in the mode of spinning has immense possibilities of doing good to the indigent and diligent. Towards this end is this advertisement being published for a spinning-machine with the following improvements:
>
> 1. An apparatus, either as a part of the spinning-machine itself or independent of it, for cleaning the cotton.
>
> 2. The machine should yield at least five threads instead of one and thus should increase fivefold the total output.
>
> 3. The yarn, besides being even, should be fine at least as much as the yarn woven into khadi; it may not be more coarse.
>
> 4. The machine, besides being strong, should be simple and it must work smoothly and without break.
>
> The machine is not required merely as a model (in a museum) but it must yield work in actual practice. The machines (to the above order) that will be submitted before the 15th of May 1881 will all be examined by experts and a prize of Rs. 500 will be awarded to the maker of one which will be approved by the examiners.

The said maker has to undertake to supply machines up to 25 in number at our demand for a fair price and also has to undertake guarantee to repair the machines if out of order within four months of their use.

Those, then, that mean to try this experiment should accordingly inform the undersigned in writing within two months from the date of this notice.

Details may be had personally from Mr. Hattibelgelkar (one of the undersigned) Shukrawar Peth, Poona, or through post-paid letter.

POONA CITY, (SD.) SHRINIVAS SHESHO HATTIBELGALKAR,
December 9, 1880 Pensioner Record Keeper, S.D.
(SD.) MAHADEV GOVIND RANADE

The Indian Press is requested to publish this advertisement in their papers more than once for giving it wide publicity.

As the late Gokhale used to say, nothing escaped Ranade's eagle eye and nothing that would benefit the least of his countrymen was ever too trifling for his consideration.

Harijan, 21-9-1935

620. A RENUNCIATION

In 1891 after my return from England, I virtually took charge of the children of the family and introduced the habit of walking with them—boys and girls—putting my hands on their shoulders. These were my brothers' children. The practice continued even after they grew old. With the extension of the family, it gradually grew to proportions sufficient to attract attention.

I was unconscious of doing any wrong, so far as I can recollect, till some years ago at Sabarmati an inmate of the Ashram told me that my practice, when extended to grown-up girls and women, offended the accepted notions of decency. But after discussion with the inmates it was continued. Recently two co-workers who came to Wardha suggested that the practice was likely to set a bad example to others and that I should discontinue it on that account. Their argument did not appeal to me. Nevertheless I did not want to ignore the friends' warning. I, therefore, referred it for examination and advice to five inmates of the Ashram. Whilst it was taking shape a decisive event took place. It was brought to my notice that a bright university student was taking all sorts of liberties in private with a girl who was under his influence, on the plea that he loved her like his own sister

could not restrain himself from some physical demonstration of it. He resented the slightest suggestion of impurity. Could I mention what the youth had been doing, the reader would unhesitatingly pronounce the liberties taken by him as impure. When I read the correspondence, I and those who saw it came to the conclusion that either the young man was a consummate hypocrite or was self-deluded.

Anyway the discovery set me athinking. I recalled the warning of the two co-workers and asked myself how I would feel if I found that the young man was using my practice in its defence. I may mention that the girl who is the victim of the youth's attentions, although she regards him as absolutely pure and brotherly, does not like them, even protests against them, but is too weak to resist his action. The self-introspection induced by the event resulted, within two or three days of the reading of the correspondence, in the renunciation of the practice, and I announced it to the inmates of the Wardha Ashram on the 12th instant. It was not without a pang that I came to the decision. Never has an impure thought entered my being during or owing to the practice. My act has always been open. I believe that my act was that of a parent and enabled the numerous girls under my guidance and wardship to give their confidences which perhaps no one else has enjoyed in the same measure. Whilst I do not believe in a *brahmacharya* which ever requires a wall of protection against the touch of the opposite sex and will fail if exposed to the least temptation, I am not unaware of the dangers attendant upon the freedom I have taken.

The discovery quoted by me has, therefore, prompted me to renounce the practice, however pure it may have been in itself. Every act of mine is scrutinized by thousands of men and women, as I am conducting an experiment requiring ceaseless vigilance. I must avoid doing things which may require a reasoned defence. My example was never meant to be followed by all and sundry. The young man's case has come upon me as a warning. I have taken it in the hope that my renunciation will set right those who may have erred whether under the influence of my example or without it. Innocent youth is a priceless possession not to be squandered away for the sake of a momentary excitement, miscalled pleasure. And let the weak girls like the one in this picture be strong enough to resist the approaches, though they may be declared to be innocent, of young men who are either knaves or who do not know what they are doing.

Harijan, 21-9-1935

621. GUR-PRESERVATION[1]

While it is true that it is difficult to keep *gur* for long time especially during the rainy season, I have been told by one who ought to know that *rab*, which the juice becomes before being boiled down to *gur*, will keep indefinitely and is supposed to become better for keeping. This experiment is worth trying when the sugarcane season commences.

Harijan, 21-9-1935

622. LETTER TO JAWAHARLAL NEHRU

WARDHA,
September 22, 1935

MY DEAR JAWAHARLAL,

Your three welcome letters give us all accurate news about Kamala. For the time being I expect you to follow up the practice. I had telegraphed for daily wires because of the public demand. But you were right in not sending any when there was no change. You were right also in omitting the sender's name. Your presence there is a source of great satisfaction to your friends here as it is an elixir of life to Kamala. I am not writing to her separately this air mail.

I am going to take up your manuscript presently. I have no difficulty in agreeing with you in the enunciation of principles. But when we descend to the concrete, we generally use the language I have used. In the huge organization the Congress has become, no one man can hope to run the show. But someone has to shoulder the burden. And people want some guidance. Hence my inquiry[2]. If you are elected, you will be elected for

[1] This appeared as a note to Mahadev Desai's "Weekly Letter" describing his talk with a doctor who had "cast off the habits of a lifetime, gave up drink and tobacco, also meat, to a large extent, and took to part-polished rice, hand-ground flour, leafy vegetables and raw milk. . . ." The doctor had remarked: "I wish you laid in your *Harijan* greater emphasis on the scientific value of *gur*. It is in every way better than sugar, and ever so much cheaper than those foreign products—glucose and dextrose and what not. The only disadvantage is that some of our things do not keep long. . . ."

[2] *Vide* pp. 385 and 406.

the policy and principles you stand for. I would like you therefore to tell me whether you will allow your name to be proposed for the crown of thorns.[1]

I suppose Indira will now wait till Kamala's condition is better known.

I am sending the Congress Constitution.[2] If you can concentrate your attention on it, I would like you to send me your considered criticism on it.

As to the present policy of the Congress, whilst I can in no way be responsible for the detailed working of it, it is in the main of my shaping. It is not one of drift. It is founded upon one central idea—that of consolidating the power of the people with a view to peaceful action. But in your absence, we have been literally trekking. Now that you are free you have to give the guidance and take with you such of your old colleagues as would go with you whole-heartedly. So far as I know they will not resist you, even where they may not be able to follow you. I must not weary you with more of this kind of thing whilst you are there nursing Kamala.

Love.

BAPU

JAWAHARLAL NEHRU
HEMS WALDECK
BADENWEILER, BADEN, GERMANY

Gandhi-Nehru Papers, 1935. Courtesy: Nehru Memorial Museum and Library. Also File No. 3001/H, pp. 3-5, Police Commissioner's Office, Bombay

[1] *Vide* also Appendices IV and V.

[2] This was obviously not sent, as Mahadev Desai had, in his postscript, said: "It was too late to get enough stamps for posting the Constitution. It will follow by the next air mail."

623. LETTER TO NARAHARI D. PARIKH

September 22, 1935

CHI. NARAHARI,

A letter from Ramjibhai is enclosed. There seems to be some misunderstanding once again. Do what is needed and let me know. I hope the goshala is running well. If Sardar gets time, try to settle Velchand's affairs. I hope Vanamala is feeling better.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9068

624. LETTER TO AMRIT KAUR

Unrevised

WARDHA,
September 23, 1935

MY DEAR AMRIT,

Your letter to Choudhury has told. He has taken it in the right spirit. There was no occasion for apology. And if you cannot call a spade a spade to your own people in your own home, which Maganwadi is, where could you do so? You *must* repeat the performance, whenever the occasion arises.

This size is especially prepared for you. But you will give me your criticism on it. For the stinking lot you have to pay nothing. Has the stink gone with exposure to the sun and the air?

Puri should send his detailed criticism without delay. He must not wait for the time when he comes here. I must not be kept in darkness.

I am eating your apples with vengeance. And I needed them. They and *musambis* have acted like medicine.

Mira is free from fever. But she is still terribly weak and the digestive apparatus does not respond as it should. In spite of big doses of Eno's Fruit Salt, she has to take the enema in order to get a clearance. But there is no anxiety on her behalf.

You won't get full marks as a good nurse, nor Shummy as a good doctor, unless between you two [you] make Pyarelal take milk and your excellent butter.

Has Shummy anything to add to what I have given[1] in *Harijan* on snake bites? Is there an easy way of distinguishing a poisonous from a non-poisonous snake? Does he recommend any book on it?

When does he think Kumarappa can be discharged?

Here are some letters for your guests[2] (!)

Love.

BAPU

[PS.]

When do you descend to the plains? You may not overstay your time in Simla for the sake of the convalescents.

From the original: C.W. 3551. Courtesy: Amrit Kaur. Also G.N. 6360

625. LETTER TO NARANDAS GANDHI

September 23, 1935

CHI. NARANDAS,

I can see your tears of joy on your letter. If and when I close my eyes in the same condition in which I am today, you may shed more such tears.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8475. Courtesy: Narandas Gandhi

626. LETTER TO PURUSHOTTAM GANDHI

September 23, 1935

CHI. PURUSHOTTAM,

I have your letter. If I didn't know you, I would be displeased to get no letter from you. I console myself thinking that you must have some good reason for not writing to me, either that you want to save my time or to save yours. According to my nature, I would rather that persons like you wrote to me frequently so that I could know them better and hence could also help.

I have not yet been able to go through the report of the Harijan work in Kathiawar. I do wish to read it. What you write

[1] *Vide* pp. 338-9.

[2] Pyarelal, Kumarappa and Devdas

about Chhaganlal has disturbed me. The Harijan work there must not suffer. And we cant't also afford Jivanlal losing interest in it. Can you make any suggestion? After your letter, it is not possible for me to keep still and do nothing. Can I use the contents of your letter in writing to Chhaganlal?

Would it be correct to say that you have completely recovered now?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II

627. *LETTER TO SATIS CHANDRA DAS GUPTA*

WARDHA,
September 24, 1935

DEAR SATISBABU,

I have gone through your correspondence with Malkani. I enclose a copy of my letter to him which speaks for itself. About Sharma our letters have crossed each other. Biswanath has got to be helped against himself.[1] I do not suppose I know him at all but from the correspondence with Annada I have gathered the impression that he is one of your faithful workers. But whether he is that or not, he must not be allowed to go astray for want of attention. Therefore even if you have to neglect your work a bit and if he would not come alone to me, you should bring him with you. That is of course if you think that his being with me is not likely to aggravate his disease. This is merely to tell you that I am anxious about his mental condition but you should be the final judge as for the proper treatment to be given to him.

BAPU

SJT. SATISBABU
CALCUTTA

From a photostat: G.N. 2730

[1] *Vide* pp. 419-20.

628. LETTER TO B. G. KHER

September 24, 1935

MY DEAR KHER,

I ought to have written this to you whilst Swami was here, but I simply could not do it and then it escaped me altogether, till I got a reminder from Swami yesterday afternoon. I see no contradiction between what Thakkar Bapa has written and what I conveyed to Swami. Harijan Sevek Sangh won't take direct responsibility of owning the property in Pandharpur, but it will provide the majority of trustees and continue to do so, as vacancies occur by any reason whatsoever. The idea behind this arrangement is that the Sangh should not undertake any financial responsibility. Its burden would be fully discharged when it has appointed trustees who are able to manage property financially and otherwise. This proposition was adopted under my advice. The Sangh has not sufficient workers to enable it to take charge of properties that are being offered to it. This Pandharpur proposition has been entertained because you and Swami are interested in it and because both of you are connected with the donor, who I am sure holds advanced and liberal views on untouchability and other matters and who wholly endorses the Sangh's campaign against untouchability. I hope this is sufficiently clear and quite satisfactory from the point of view of the Buva. If any further elucidation is required please do not hesitate to write to me. I understand from Shri Kavde who was here for two days that the Buva was expected to be somewhere near Wardha during the first week of October. If that does happen I would like you to urge him to pass a few days with me at Maganwadi so that I can make his personal acquaintance and understand his desire about the management of the Dharmashala in Pandharpur. In view of the conversation I had with Swami and Shri Kavde I would advise that in drawing up the trust-deed you give the trustees full powers of mortgage, alienation, etc., so long as the corpus is used for the exclusive benefit of Harijans. I have explained to Swami why I consider the possession of this power by the trustees as a vital part of the deed.

Yours sincerely,

From a copy: Pyarelal Papers. Courtesy: Pyarelal

629. LETTER TO VALJI G. DESAI

September 24, 1935

CHI. VALJI,

I couldn't write to you because of heavy pressure of work. Munshi's writing is neither seductive nor obscene. I didn't see anything objectionable in his ridicule of *brahmacharya*. I had read nearly the whole of it before writing the Foreword. I had liked his effort. The fact is that, having come to know Munshi personally, I have developed a partiality for him. He has capacity for self-sacrifice. He seems to be a sincere man. This does not mean that I like everything about him. But we should regard others in the spirit of ahimsa, that is, with a broad mind. In other words, we should judge everybody according to his limitations. I hope this answers all your questions. I received your article. I hope all of you are well.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 7474. Courtesy: Valji G. Desai

630. MESSAGE ON BIRTHDAY[1]

[On or after *September 24, 1935*][2]

These spurts are no good, if one sleeps away the rest of the year; and now that we have a definite ideal in front of us, viz., the working towards a minimum wage for eight hours' work,

[1] & [2] The message extracted from "Weekly Letter" by Mahadev Desai who had explained: "When some years ago Gandhiji came to know about the public celebration of his birthday", he said: 'Let the day be consecrated to spinning for *Daridranarayana*.' And ever since, the celebrations have taken the form of some kind of khadi work. This year the Hindu [Vikram era] date was separated from the Christian date by nine days and people devoted the whole time to extra spinning or selling khadi or making khadi collections. As the 24th of September (birthday according to the Hindu year) coincided with the Harijan Day, in many parts of India effort was made to do some special acts of service for the Harijans. . . . Several places, including our own, had 16 hours' unbroken spinning on wheel for the whole period. But this was far from satisfying Gandhiji. . . ."

some of us must try to do eight hours' spinning, either singly or by several combining together, keeping a regular record of everyone's spinning and every day's spinning, so that one can arrive at a standard average spinning. . . . I understand the depth of feeling behind your wishing many returns of my birthday. But as you know well, not a minute will be added by the Creator to the allotted span of my life, no matter what human effort is put forth. Nevertheless, while it lasts we shall always continue to pray and otherwise strive for one another's good and longevity.

Harijan, 12-10-1935

631. LETTER TO BHUJANGILAL CHHAYA

MAGANWADI, WARDHA,
September 25, 1935

CHI. BHUJANGILAL,

I am guilty of delay in replying to your letter. There is no need at all to try to see Harilal. You yourself must decide about your future.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 2605

632. LETTER TO CHHAGANLAL JOSHI

September 25, 1935

CHI. CHHAGANLAL,

I got your letter. Reading about the things that Balvantrai has tolerated doesn't lessen my grief. Please tell him so, or convey it in a letter, if you have shown him my previous letter. The news that the houses of Bhangis were satisfactorily completed though after much delay, was welcome.

Can you not, with the help of Dakshinamurti, find somebody in Bhavnagar who would take up debt-relief work among Bhangis? Valji's son Rasik is studying in Shamaldas College. College students are often found doing silent social work while studying. See if you can tempt Rasik. If he comes forward, he may also be able to draw his friends into the work.

The fact that 15 maunds of bones did not give even a basketful of manure means that they were heated more than necessary. The bones should merely be charred, that is, heated till they

turn black. They should be heated less than wood is when it is turned into charcoal. There will then be hardly any loss of weight in the bones. I performed the process myself and produced manure. The experiment was demonstrated in Maganwadi. The method is now frequently made use of in Nalvadi. The fuel consists of dried stumps of uprooted hedge-plants. Wood should not be used for the purpose, and dry sticks not at all. The material used for fuel should be such as would burn just a little longer than hay, so that when it is burnt up it will leave the bones unburnt. It should be remembered that our aim is not even to heat the bones till they look like charcoal. Charring bones means merely heating them till they turn black. We have to go just a little further than smoking them. Bones heated in this manner lose nothing besides a little nitrogen, and certainly no phosphorus. If the phosphorus in bones is lost, their essence is lost. Collect a few bones and make the experiment yourself several times till you have mastered the process. Did you by any chance try to heat the 15 maunds of bones together at one time?

More and more bone-mills and flour-mills will continue to come up and people will go in for their products. But wouldn't a true *brahmachari* remain unshaken in his vow even in the midst of widespread immorality? Going further than that, don't we see that, though the threat of death hangs over everybody, the whole world strives, and commendably, to stave off the evil day? If in the same way we regard it our duty to do our best, we would go on doing our work fearlessly and with faith and a cheerful mind no matter how often we fail.

The success of mills lies in being able to pay dividends, whereas ours lies in doing our duty. One who has dedicated himself to a cause doesn't hope for the reward of his work. A person who travels to Hardwar in a train does nothing very great, but a pilgrim who travels on foot from Kanyakumari to Jamnotri may be said to have achieved something. I say 'something' because after all Jamnotri is only a physical goal. Our effort for the revival of village industries belongs to the same class. But real effort consists in striving for an invisible goal. Despite the coming into vogue of aeroplanes, we shall need our legs. Likewise, despite the numerous mills which have sprung up, there will be need for village industries. Just as it would be foolish to neglect cultivating strength of limbs because of the increasing use of aeroplanes, so it would be foolish to neglect village industries because of the multiplication of mills. We are trying to save the country from committing such folly. There can be no room for despair in such effort.

The description of the condition of the cultivators in Samdhiyala proves that I am fully justified in giving the first place in our programme to village sanitation. Even this first step in man's education has come to be neglected. The reason for that neglect is the unforgivable sin of the higher castes in looking down upon the lower castes.

If Dhiru has gone to Totaramji to learn agriculture or with the noble desire of serving him, my congratulations to him, Rama and you. I never think about Harilal now.

I have already written to you about the result of my inquiry concerning . . .'s[1] character. To me his letter seemed to be perfectly sincere. It seems he is connected with several institutions in Rajkot. He has suggested to me that, if I wish, I might make further inquiries to ascertain the correctness of the facts stated in his letter. Narandas has no doubt regarding that, and Bhai Jethalal has produced before me no definite evidence. I, therefore, have made no further enquiry. However, I am prepared to do so if you produce definite evidence. I have still kept that door open for you. Personally, I have no bias either way in the matter. My condition is like that of a judge who changes his view from time to time as more and more evidence for or against is brought forward. I have sent Narandas's letter to Jethalal Joshi. Please tell him that he has not even acknowledged it, and, if he has not received my letter, inform me accordingly. I haven't even kept a copy of Narandas's letter. The date of posting of my letter can be ascertained from my register. Jethalal lives in the same house where you live. If, therefore, you feel inclined to take up this matter, by all means do so. You must have seen from Narandas's letter that he does not accept a single charge. It should be borne in mind that . . .'s[2] character or whether or not he habitually wears khadi is not the only subject-matter of inquiry. It is possible that Narandas's attitude on that point is not correct. I have not come to any conclusion even about that. The main complaint is against the whole management of the school and Narandas's fitness as a teacher.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 5534

[1] & [2] The name has been omitted.

633. LETTER TO NARANDAS GANDHI

September 25, 1935

CHI. NARANDAS,

Please find enclosed a letter for Jamnadas. I am also writing one to Kusum. Your purse is being filled up fairly well. Some work is being done here under Amtussalaam's inspiration. One charkha will be kept working for sixteen hours daily till the 2nd. Yesterday, it was kept working 24 hours just by chance. Kanti started spinning late in the evening and continued till 4.45 a.m. He rose at the time of morning prayer, because only he and Mahadev have all the eighteen chapters by heart. Kanaiyo cannot but absorb himself in such work and Navin also has done the same. It looks as if they really like it all. Does Mathew take part in any of the activities?

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8486. Courtesy: Narandas Gandhi

634. LETTER TO K. M. MUNSHI

September 25, 1935

BHAI MUNSHI,

I add the good wishes of you both to those of many others. But isn't it God's will that prevails in the end? Who can thwart the decrees of Fate? Have you considered what kind of figure I would cut in the Sahitya Parishad? When my name was suggested on a similar occasion years ago, the late Ramanbhai had remarked that I did not know even as much Gujarati as a raw matriculate. I had at that time agreed whole-heartedly with him when I heard the remark. As my era had already commenced then, others who heard that sincerely meant remark had felt hurt, but I saw in it nothing but sincerity of purpose and regard for propriety. Our people's love is blind. They believe that a person who is capable in one field must be so in other fields, too. If the person is weak-minded, he would therefore soon come to grief. Ramanbhai's remark made in 1915-16 holds true literally even

today, and I am therefore shaking in my shoes ever since my name was suggested for the forthcoming session of the Parishad. In cherishing the aspiration to make the Parishad a symbol of Gujarat's unity and culture, don't you think you are making its field unlimited? And I see no likelihood of that aspiration being realized through my becoming its President. This is precisely the state of my mind. If even after knowing this all the members desire that I must become the President and if the Parishad is to meet next year, you may give me an opportunity to think again then.[1] You have approached me as advocate of the Reception Commitee, but now please become my advocate and reply to the Committee on my behalf that you are personally convinced by my argument and agree that I should be spared from having to become President.

Regarding the Advisory Committee for *Hansa*, I thought I had said my say.[2] But Mahadev gave me your message just now. I see that you have enumerated fifteen languages, from out of which you yourself agree to the exclusion of three, leaving twelve. Fixing an upper limit of 20 for twelve languages, you may select whatever names you like. I would find it difficult to make the selection, since I do not know everybody. I was concerned only with the size, and if my argument on that point appeals to you, you yourself should select the agreed number of names. I will accept your selection.

Blessings from
BAPU

From a copy of the Gujarati: C. W. 7592. Courtesy: K. M. Munshi

635. LETTER TO NARAHARI D. PARIKH

MAGANWADI, WARDHA,
September 26, 1935

CHI. NARAHARI,

I got your letter. We cannot afford to give way to despair in this manner. I can't explain much in a letter. Find some time after Parikshitlal returns and come over for a while.

It is true that we are not able to give the girls as much as we ought to. But it is also true that we do not have the necessary women workers. God creates difficulties so that we might overcome them and not run away from them.

[1] Gandhiji presided over its twelth session in Ahmedabad from October 31 to November 2, 1936; for his presidential and concluding addresses, *vide* Vol. LXIII.

[2] *Vide* pp. 241-2.

You acted rightly in relieving Bhagwanji. Puratan may go to a village if he wishes. We may certainly introduce any reforms that you desire and others also that we can think of. While doing so we should bear only one thing in mind, namely, that we must not abandon anything we have started so long as we see no immorality in it. Think over this while you are waiting to come here. Can Anasuyabehn take charge of the younger girls who give you trouble? If she is short of space, can she shift her Bal Mandir to the Harijan Ashram?

You can do the tanning and the dairy work even there. Where else will you get the facilities of land, etc., which you have there? Valunjkar has been doing his work here so efficiently and intelligently that I am hopeful that he will soon be able to run tanneries at a number of places. He has even undertaken to start one at Nasik. A building is already under construction there and the work will start as soon as it is completed. You will see that, too, when you come here. Valunjkar has resolved to suffer no loss from the very beginning and all kinds of schemes are being thought out with that end in view. I think from the economic point of view the work here will be more successful than Satisbabu's project. The latter has already consumed a lot of money by now. The return has yet to come. In Valunjkar's project very little money has been invested, the hides are being tanned, there is a sufficient number of cobblers for the work and the trainees, too, are making progress.

Please remember that a servant of the people must display all the four qualities in proper balance, namely, the Brahmin's wisdom, the Kshatriya's fearlessness, the Vaishya's purity of management and the Shudra's capacity for untiring labour. The greatest shortcoming in us all is the lack of the Kshatriya spirit. We lose heart much too soon. We tremble to stand alone. At sight of the tiger of difficulties, whether we are one or many we start running away. Please do not think that any of these charges is directed against you alone. I am explaining to you what I see all around me and even in myself. As for myself, where can I run away to? My condition, therefore, is like that of a Bania who had got himself tied on the back of a horse. If you have not heard this story, please ask me some time. I will enjoy telling it to you or, if you cannot come in the near future, will write to you.

Blessings from

BAPU

From a photostat of the Gujarati: S. N. 9089

636. LETTER TO LILAVATI ASAR

September 27, 1935

Visma Pathmathi: *Tame avsho te pahelan hun maro path lakhirahish.*[1]

From the 20th chapter: 'I shall have written my lesson when you will come'. ('when you come' is better.) In the second sentence: 'The old woman will have finished grinding *bajra* before the girls will reach home.' ('reach home' is better.)

Between two actions which will be happening in future the one that is going to be accomplished will take the Future Perfect. Now do the 20th chapter. We shall think what you may do next after you complete the *Pathmala*, Part I.

From now onwards I shall not use a pencil.[2]

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9254. Also C.W. 10106. Courtesy: Lilavati Asar

637. LETTER TO RASIK DESAI

MAGANWADI, WARDHA,
September 27, 1935

CHI. RASIK,

I have not preserved your letter, but the language was so clumsy that I had to read it twice to take in its meaning. It is natural that you two couldn't have any such meaning in your minds, but the letter did mean that you certainly wanted your money to be used for relief work but that I should send you an account showing the particulars of individuals to whom it was paid. If Kanti has written to you and said that the money received by me was not being used, he is not right. It is true that some funds that are lying with me are not being used as yet, but if Kanti did write what you think he did, you ought not to have sent me at all the money for Quetta relief work. If, however, you

[1] The addressee had requested Gandhiji to translate a few sentences from the 20th chapter as she was not able to understand the Future Perfect.

[2] The addressee had complained that the corrections in pencil faded out.

felt it your dharma to send it, you should have quoted Kanti's words and told me that your money should be spent immediately and should not lie with me unused.

I hope you will see that your error in writing in English was still more serious. I was surprised to discover that, after having lived with me for so many years, you have not been able to understand and see that, however well one may know the English language, one should write or speak in it only when absolutely necessary. Since there was no incivility anywhere in your letter, you need not have apologized for it. If, however, you lose all that you have learnt in the Ashram, then will be the time for you to apologize.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 6622. Also C.W. 4354

638. LETTER TO RAOJIBHAI N. PATEL

September 27, 1935

CHI. RAOJIBHAI,

Even the small quantity of ghee you sent last time turned out to be very bad. It had to be boiled again. As soon as he tasted it, Swami told me that I ought not to eat it. Even if the ghee comes in a goods train, it should remain good. It should be so well packed that there would be no danger of leakage. If you cannot procure really good ghee, you should stop sending any. One of our men should go to the people who prepare the ghee and teach them how to make it and see that they pack only properly boiled ghee and use clean tins. It requires great art to boil the ghee properly. Don't mind having sent the last sample, I will examine it and let you know.

Read '400 yards' in place of '400 rounds'.[1] You yourself may fix the rate there, but see that the spinner gets at least one and a half pice per hour. It will be possible to have different rates per yard or rounds from province to province, but everywhere the spinner must get enough to pay for well balanced and nourishing food.

It is good news that Dahibehn's eyes could be treated and cured in Anand itself.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 9007

[1] *Vide* p. 361.

639. LETTER TO MATHURADAS TRIKUMJI

September 27, 1935

Your replies to . . .'s[1] questions[2] are perfectly correct. Such questions may be asked at any time. When they are asked by a responsible person, we must reply to them. There can be no time-limit for such questions. The people's memory is always short, but their servants cannot afford to lose patience. They must always be ready to reply. I have, therefore, sent your reply in my name.

Nothing whatever is going on in Wardha. There was nothing, either, when Vallabhbhai was here. When Ghanshyamdas came, Vallabhbhai, too, came to listen to his stories. There was, therefore, nothing in our talks except Ghanshyamdas's stories of his exploits in England and some gossip. This real fact, fortunately, escaped the attention of reporters altogether, otherwise all kinds of speculation would have followed and Ghanshyamdas would have been upset.

Rajaji's being here at that time was just an accident. He was returning with Lakshmi and was bound to break journey here on his way. As Ghanshyamdas was coming I detained him for two days. I don't remember anybody having so much as even mentioned the subject of my re-entry into politics. I do not understand how he gave currency to such a wild story.

I have made an inquiry. Why didn't you ask him?

[From Gujarati]

Bapuni Prasadi, p. 159

[1] Omission as in the source

[2] About the Tilak Swaraj Fund

640. LETTER TO NARANDAS GANDHI

September 27, 1935

CHI. NARANDAS,

I have nothing particular to write about.

You must have received my letter to Mathew. A spinning-wheel is kept going here continuously for 16 hours.

Blessings from
BAPU

From a microfilm of the Gujarati: M.M.U./II. Also C.W. 8477. Courtesy: Narandas Gandhi

641. THE HINDI PRACHAR WEEK

The foregoing notice[1] hardly needs any recommendation from me. The solid work done by the institution must be its own recommendation. The people of the South should prove their appreciation by giving it adequate financial support.

Harijan, 28-9-1935

642. ABOUT 'CONVERSION'

Mr. A. A. Paul of the Federation of International Fellowships asked me the other day to define in these columns my position on 'conversion'. I told him to frame definite questions on which he would like my answers. The result was the following letter with a list of propositions attached:

> You remember that a little over a month ago, I wrote to you asking you whether you would publish a statement giving your views on 'con-

[1] Not reproduced here; written by Harihar Sharma, it gave an account of the origin and progress of Dakshin Bharat Hindi Prachar Sabha and the decision of its Executive Council to "organize Hindi Prachar Week from September 30 to October 6, 1935 . . . in order to convey the message of Hindi to every home in South India and also to collect funds. . . ." The Council had also desired "to enlist as many new members as possible to the Sabha during the Week. . . ."

version'. You wrote back to say that it would be easier for you if we could put them in the form of questions or assertions. At the request of the Executive Committee of the Madras International Fellowship, one of our Christian members has prepared the enclosed statement and the Committee has asked me to pass it on to you with the request that you will kindly find it possible to answer these statements in *Harijan*. Of course you will notice that the questions are framed from the Christian point of view; but the Committee feels that the questions will apply equally well to other Missionary Religions which are engaged in conversion programme. May I hope that you will find it possible to explain your attitude to these questions?

PROPOSITIONS

1. Conversion is a change of heart from sin to God. It is the work of God. Sin is separation from God.

2. The Christian believes that Jesus is the fulfilment of God's revelation to mankind, that He is our Saviour from sin, that He alone can bring the sinner to God and thus enable him to live.

3. The Christian, to whom God has become a living reality and power through Christ, regards it as his privilege and duty to speak about Jesus and to proclaim the free offer which He came on earth to make.

4. If any man's heart is so moved by the hearing of this message as to repent and wish to live a new life as a disciple of Jesus, the Christian regards it as right to admit him to the company of His professed believers which is called the Christian Church.

5. The Christian shall do all in his power to sound the sincerity of conviction in all such cases and shall point out, as he can, the consequences of such a step, stressing the duty a man owes to his family.

6. The Christian shall do everything in his power to prevent any motives of self-seeking on his part and of material considerations on the part of the convert.

7. Inasmuch as Jesus came to give full life, and that as a matter of history conversion has often meant an enhancing of personality, the Christian shall not be accused of using material inducements if conversion results in the social uplift of the convert—it always being understood that such shall never be used as a means to an end.

8. The Christian is right in accepting as his duty the care of the sincere convert—body, soul and mind.

9. It shall not be brought against the Christian that he is using material inducements, when certain facts in Hindu social theory, out of his control, are in themselves an inducement to the Harijan. (But see points 5 and 6.)

In order to understand the background to these propositions, the reader should know that the origin of the main question was a discussion I was carrying on with Mr. A. A. Paul on the so-called mass conversion of a village predominantly or wholly composed of Harijans. The reader may later on read more of this 'conversion'. For the present purpose it is enough that he understands that it is the method of mass conversion that has to be tested in the light of these propositions. Indeed the ninth proposition almost says as much.

I have read the propositions several times, and the more I read them the more I feel that they can be applied only to individual contacts, never to the mass of mankind. Take the very first proposition. Sin is defined to be "separation from God". "Conversion is a change of heart from sin to God. It is the work of God." So says the author of the propositions. If conversion is the work of God, why should that work be taken away from Him? And who is man to take away anything from God? He may become a humble instrument in the hands of God. Even so he cannot be a judge of men's hearts. I often wonder whether we are always true judges of our own hearts. 'Man, know thyself' must have been wrung out of a desparate heart. And if we know so little of ourselves, how much less must we know of our neighbours and remote strangers who may differ from us in a multitude of things, some of which are of the highest moment? The second proposition deals with the Christian belief handed to the believer from generation to generation, the truth of which thousands of Christians born are never called upon to test for themselves, and rightly not. Surely it is a dangerous thing to present it to those who have been brought up to a different belief. And it would appear to me to be impertinent on my part to present my untested belief to the professor of another which for aught I know may be as true as mine. It is highly likely that mine may be good enough for me and his for him. A thick woollen coat would be the thing for one living in the cold region of the earth, as a piece of loincloth for another living near the equatorial regions.

The third proposition too, like the first, relates to the mysteries of religion which are not understood by the common people who take them in faith. They work well enough among people living in the traditional faith. They will repel those who have been brought up to believe something else.

The other five propositions deal with the conduct of the missionary among those whom he is seeking to convert. They seem to me to be almost impossible of application in practice.

The start being wrong, all that follows must be necessarily so. Thus how is the Christian to sound the sincerity of the conviction of his hearers? By a show of hands? By personal conversation? By a temporary trial? Any test that can be conceived will fail even to be reasonably conclusive. No one but God knows a man's heart. Is the Christian so sure of his being so right in body, mind and soul as to feel comfortably "right in accepting as his duty the care of the sincere convert—body, soul and mind"?

The last proposition—the crown of all the preceding ones—takes one's breath away. For it makes it clear that the other eight are to be applied in all their fulness to the poor Harijans. And yet the very first proposition has not ceased to puzzle the brains of some of the most intellectual and philosophical persons even in the present generation. Who knows the nature of original sin? What is the meaning of separation from God? What is that of the union with God? What are the signs of him who is united to God? Are all who dare to preach the message of Jesus the Christ sure of their union with God? If they are not, who will test the Harijans' knowledge of these deep things?

This is my reaction to the foregoing propositions. I hope no Christian who reads it will be offended by it. I would have been false to my numerous Christian friends, if I had hidden from them my true position on the nine propositions.

My own detached view may now be stated in a few words. I believe that there is no such thing as conversion from one faith to another in the accepted sense of the term. It is a highly personal matter for the individual and his God. I may not have any design upon my neighbour as to his faith which I must honour even as I honour my own. For I regard all the great religions of the world as true at any rate for the people professing them as mine is true for me. Having reverently studied the scriptures of the world, I have no difficulty in perceiving the beauties in all of them. I could no more think of asking a Christian or a Mussalman or a Parsi or a Jew to change his faith than I would think of changing my own. This makes me no more oblivious of the limitations of the professors of those faiths, than it makes me of the grave limitations of the professors of mine. And seeing that it takes all my resources in trying to bring my practice to the level of my faith and in preaching the same to my co-religionists, I do not dream of preaching to the followers of other faiths. 'Judge not lest ye be judged' is sound maxim for one's conduct. It is a conviction daily growing upon me that the great and rich Christian missions will render

true service to India, if they can persuade themselves to confine their activities to humanitarian service without the ulterior motive of converting India or at least her unsophisticated villagers to Christianity, and destroying their social superstructure, which notwithstanding its many defects has stood now from time immemorial the onslaughts upon it from within and from without. Whether they—the missionaries—and we wish it or not, what is true in the Hindu faith will abide, what is untrue will fall to pieces. Every living faith must have within itself the power of rejuvenation if it is to live.

Harijan, 28-9-1935

643. SOYA BEANS

As soya beans are claimed to possess high nutritive value, I reproduce the following[1] from pamphlet No. 7 published by the Bombay Presidency Baby and Health Week Association to enable the food reformer to make experiments.

Harijan, 28-9-1935

644. ACHARYA P. C. RAY ON SPINNERS' WELFARE

In recommending to Khadi Pratishthan, in which he is deeply interested and to which he has made handsome contributions out of his savings, the scheme for raising the wages of spinners and for making self-sufficing khadi, the main activity of the Pratishthan, Acharya P. C. Ray sends me the following nine points[2] which besides being valuable in themselves show the deep faith he retains in khadi and the active interest he takes in it even at his advanced age.

Harijan, 28-9-1935

[1] Not reproduced here

[2] *Vide* Appendix VI.

645. LETTER TO AMRIT KAUR

WARDHA,
September 28, 1935

MY DEAR AMRIT,

I better dictate this letter. These ups and downs in Devdas's health do not trouble me at all. I know that he is getting on there. And I know further that he is in the best of hands. Whoever gave the news to Pyarelal did no good turn. Really and truly I have never felt better.

The whole of the last supply of your apples was practically finished by me. And I was also taking *musumbis*. Therefore there is no cause for worry, even on that score. Whenever I feel the need for fruit I shall certainly take it. I have not left off raw leaves. There was for a few days no room left for *neem* leaves. So that was omitted. But then all the vegetables were to be omitted if I was taking fruit and the fruit jam. And now I have gone back to *neem* leaves. The *bhaji* I have been taking in its cooked form in order to avoid constipation but I stopped it when I was taking apples. You will please therefore not worry about my health.

Now about Ba. If she is not happy there and if she can be spared, I think it is no good keeping her there. With all your care and attention I am quite sure that Devdas does not need her presence there. If, therefore, she feels like coming away to Wardha you should let her do so. She is well able to travel by herself. She requires some assistance at stations where she alights. That you can arrange without the slightest difficulty at Kalka, Ambala and Delhi. Someone has simply to meet her at the station and put her in the right compartment.

I am looking forward to your letter giving me your own programme. I should be very much disturbed if you altered your own programme on account of Devdas or Kumarappa. If they cannot stay at Manorville after you leave it, they must shift somewhere else or go to some other hill-station, if a more prolonged stay is necessary. And I do think that both of them should remain in the bracing climate at least up to the end of October if not November. Devdas may even require a longer stay.

The apples and your letter have just come in. If Ba forfeits her ticket, she should pay the fare, i.e., Devdas.

Love.

From the original: C.W. 3552. Courtesy: Amrit Kaur. Also G. N. 6361

646. LETTER TO CHHAGANLAL JOSHI

September 28, 1935

CHI. CHHAGANLAL,

I got your letter written on *Rentia Baras* Day. It looks very nice indeed that you are taking part in the uninterrupted spinning programme in the national school. Thanks to Amtussalaam's efforts, here also spinning is going on daily for 16 hours. Sixteen persons give one hour each by turn. The spinning starts at 5 a.m. and goes on up to 9 p.m. About 3,500 rounds are spun daily. I have suggested some changes in this programme, and my suggestion that one spinning-wheel should be kept systematically working day and night is being discussed.

It seems you have not correctly understood my article[1]. I did not give up the practice under pressure from anybody.

When Morarji and Chandulal came here to express their views, their arguments had no effect on my mind or could not make me give up the practice. But when I was faced with the problem of how to save the young man, my attitude changed immediately. I have done many things in my life with the motive of saving other persons. Nor have I accepted it as a principle never to yield to popular sentiments, though I do oppose doing anything merely to respect such sentiments. My rule is this: Whenever respecting popular sentiments does not involve violation of moral principles or loss of self-respect, they should be respected even at some cost to oneself. For instance, if it was not for popular sentiments, I would most probably wear no clothes. I would see for myself in such practice many moral benefits besides benefit to my health. It would strengthen my self-control. But out of respect for popular sentiments I refrain from taking this very desirable step.

I learnt about Jivanlal's resignation only from your letter. You should have given more details. If I am required to decide about it finally any details given by you would have been useful.

[1] *Vide* pp. 436-7.

Now I myself will write to you and ask you for information that I might need if the matter comes before me. You must have received my previous letter[1].

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5535

647. LETTER TO PREMABEHN KANTAK

September 28, 1935

CHI. PREMA,

I have no option today but to dictate. I use the right hand only on Monday to write for *Harijan*. On the other days I write with the left hand. That takes more time. Besides, your letter calls for immediate reply. Do come some time about the 16th. By bits I will give you as much time as you need. Will it be all right if I do so during my walks? It would be better if you do not fix in advance the time of your stay here. You shouldn't mind if you have to stay on for a day or two longer. It would be better to see all the scattered activities at leisure and also if our conversations were spread over. Prabhavati has collected the yarn spun by me. And I have entrusted its dispatch also to her. I read the book about Hitler at your suggestion. I read Maxton's book[2] on Lenin, too. I also asked them to send me another book on Hitler and I have got it now. Your description of the room is interesting. There are many reasons for people to envy you. I am sure that when you know all the circumstances of my renunciation, you also will agree with me.

Most probably Jamnalalji will return by the 2nd or the 3rd. So far as I remember, I had replied to both your questions in my previous letter. I see no acknowledgement of that letter in your present letter. I, therefore, briefly reply to your questions again.

There are many objections against approving of compulsory sterilization of people suffering from leprosy. The practice is likely to lead to numerous evils. It is also not right to assume any disease to be incurable. It seems safer to me to propagate the method of self-control and be content with whatever results

[1] *Vide* pp. 445-7.

[2] James Maxton's book, *Lenin*, appeared in 1932.

can be achieved in that way. I sense cowardice at every step. A spinner who was a coward would cut apart tangled yarn. A good spinner, on the other hand, would undo the tangle with patience and skill and keep the thread whole. A follower of ahimsa would adopt some such method with persons suffering from supposedly incurable diseases.

Systematic foreign propaganda by us seems to me to be like a bullock-cart competing with a railway train. If we can spend a thousand for propaganda in the cause of truth, the adversary is in a position to spend a crore. I am, therefore, convinced that we should be satisfied with whatever propaganda takes place in the normal course through the work of individuals.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 10377. Also C.W. 6817. Courtesy: Premabehn Kantak

648. A TESTIMONIAL

WARDHA,
September 30, 1935

Shri K. S. Savant was with me for nearly a week. He is a Harijan and sculptor by profession, having gone through the full course in the Bombay School of Art. I could not resist his appeal to be allowed to sit in my room and do his work without distracting my attention in any way. He had his heart's wish and he made the fullest use of the opportunity. Experts alone can judge his art. But I could see that Shri Savant had varied gifts. He showed great application all the time he was with me and was entirely absorbed in his work. We found him to be thoroughly sociable and [he] became one of us the moment he came. He deserves encouragement from lovers of art and moneyed men. I wish him every success.

M. K. GANDHI

From a photostat: G. N. 2832

649. LETTER TO AMRIT KAUR

September 30, 1935

MY DEAR AMRIT,

I am sure the apples sent by you are not from your garden. Do you know what railage they mean? It is too much of a good thing. Let me be satisfied with what local fruit I can get here. If they were needed as medicine, I would have asked you to send them. But they are not. The only fruit, I fancy, I need for the ailing ones is oranges or *musumbis*. And I have arranged for a continuous supply. This too may be my fancy but if I am to do with the least amount of drugs, I must, so it appears to me, have honey and oranges. And I assure you I am almost extravagant in the use of these articles. Therefore please stop buying apples for me. When you have the next yield in your own garden I shall gladly have my share.

I expect Ba this evening. She will give me all the latest news about Devdas and Kumarappa though I suppose she will hardly be able to add to the very full information you have been giving me.

Kumarappa's brother, J. M., has been here. He is leaving for Bombay this evening. They are chips of the same block, so alike in appearance and their liberal outlook of life and love of the land!

Hope you are well. No use saying do not overwork yourself. I suppose you have rendered yourself incapable of responding to any such request, advice or even command!

Love.

BAPU

[PS.]

Mira is completely free. Did I tell you we had built a little cabin for her just behind Kumarappa's own office room? She migrated there yesterday, quite happy now.

From the original: C. W. 3553. Courtesy: Amrit Kaur. Also G. N. 6362

650. LETTER TO MANORANJAN CHAUDHURI

September 30, 1935

DEAR FRIEND,

I am making use of the information you have given me about tree cotton grown by Shri Kiranprova Devi[1]. I would like you to send me a sample of her cotton and the seeds, if available. I would like to spin it myself.

Yours sincerely,
M. K. GANDHI

SHRI MANORANJAN CHAUDHURI
B. P. HINDUNISA
211 BOWBAZAR STREET, CALCUTTA

From a copy: C.W. 9769

651. LETTER TO S. AMBUJAMMAL

September 30, 1935

CHI. AMBUJAM,

I have been waiting for your letter which has come at last. I did write[2] to you acknowledging the fruit that was sent by you.

You must pick up strength quickly. You cannot afford to play with your body. It is a trust for God's service.

I was sorry to hear of Ramachandran's death. It must mean a loss of a member of the family. I know what it means to lose an old and faithful servant.

Mira is all right now. Ba returns today from Simla. No more just now.

Love.

BAPU

From the original: Ambujammal Papers. Courtesy: Nehru Memorial Museum and Library

[1] Addressee's wife
[2] *Vide* p. 332.

652. LETTER TO MANILAL AND SUSHILA GANDHI

September 30, 1935

CHI. MANILAL AND SUSHILA,

Accidents like the one that happened to Sita are a common occurrence. We should not treat them either as a good or a bad omen. If both of you feel that she ought to go to a school, that would be the right course to adopt. I am firm in my own opinion, though. It is the duty of you both to give Sita whatever you have. When she is grown up, she may add to it whatever she wishes. But I attach no value to my views before yours. After all it is you who have to shape her future. You know best your difficulties and aspirations. It would be proper, therefore, that you should do what you yourselves desire after taking my views into consideration and attaching to them whatever importance you may feel inclined to.

Ba is returning from Simla this evening. Devdas is improving. Ramdas has become a little weak. He does not wish to leave Bombay. Harilal is sanctifying his anatomy in the holy Ganga of liquor. Nimu and her children are at present staying with me.

Kishorelal is keeping indifferent health, as usual. Kanti, Kanu and Navin are absorbed here in work and study.

Be satisfied with this much today.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 4844. Also C. W. 1256. Courtesy: Sushila Gandhi

653. LETTER TO RATILAL SHETH

September 30, 1935

BHAI RATIBHAI,

I got your letter. May the new year be happy for you and may your capacity for service increase. I was glad to read the news about your family. If one can earn enough for a livelihood through honest means, why should one covet more? If Kantilal does his work to your satisfaction, you will be free from your worry about him. I understand about Chhagan.

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 7175. Also C.W. 4671. Courtesy: Narandas Gandhi

654. LETTER TO BHAGWANJI P. PANDYA

September 30, 1935

May you live long and do service without swerving from truth and ahimsa.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 313. Courtesy: Bhagwanji P. Pandya

655. LETTER TO HARJIVAN KOTAK

September 30, 1935

CHI. HARJIVAN,

You are being obstinate. Nobody can convince a person who is being stubborn. Your behaviour shows that you cannot observe rules. Either things should work out as you wish or else you would be furious. Is this the result of staying so many years with me? You are angry and I am pained. God knows whether it is a folly to be angry or to feel pained. Pain is a sign of attachment. Attachment and anger are signs of *rajas*. My pain will not be for long. How nice it would be if your anger also subsides after showing up for a moment.

Blessings from

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

656. LETTER TO SHARDABEHN H. KOTAK

September 30, 1935

CHI. SHARDA,

You seem to be doing good work there[1].

Blessings from

From a copy of the Gujarati: Pyarelal Papers. Courtesy: Pyarelal

[1] At Srinagar

ADDENDA

1. LETTER TO G. SITARAMA SASTRY

WARDHA,
July 2, 1935

DEAR SISTARAM SASTRI,

As Khadi Samsthanam reports seem to contain nothing new I would advise you not to send them every month. Send them only when there is anything new or striking in the way of conquest or defeat. Efficiency of a high order comes only after meticulous attention to every little detail. Even as the slightest looseness in a screw in the mechanism of a watch upsets its balance, how much more is it true of mental processes? And the correctness or efficiency of mental processes is determined by the correctness of our work in daily life.

Now about barter. Rs. 450 will do but why not the round sum of 500? I think a gold medal is unnecessary. The choice of Samsthanam khaddar may be given to the prize winner but the judge should be an economist. I, therefore, suggest Sjt. Kumarappa. I do not think that many judges are necessary. You may select another name. Ramadas Pantulu may be a better name. It may be worth while thinking of a name with a view to attracting competitors. Finally, drop a skeleton of the note of yourself. I shall then work after my own style and publish it.

I am not publishing the account of the sixth Bharata Bhagya Yatra[1]. It is the repetition of the same old thing. It is enough for a people to know that it has become a permanent part of Vinaya Ashram. If you have workers enough, I would like you to send some in the villages, one each. That will make the workers resourceful and self-supporting. We shall thereby have a variety of experiences. This village reconstruction work is the most difficult, as we have tackled. You will see it if you have followed the pages of *Harijan* closely.

From a copy: Pyarelal Papers. Courtesy: Pyarelal

[1] A 'pilgrimage' of workers organized by the addressee to "convey the message of village service". The first 'march' was conducted from December 27, 1934 to January 13, 1935. For a report of the "second pilgrimage", *vide* Vol. LX, pp. 328-9.

2. *LETTER TO SATIS CHANDRA DAS GUPTA*

WARDHA,
July 3, 1935

DEAR SATISH BABU,

I must now dictate this letter as my left hand cannot cope with all the correspondence. I enclose herewith two letters. Can you trace the books mentioned in one of them? And will you examine the fire-proof process copied from an American magazine? At the time of replying you will return both the letters.

Now about the little storm that is going on there about Borkamata. Why all this insistence on operation either? Is it for the good of khadi? I have not gone into the merits, though I have written to Jerajani so far as the sale of Khadi Pratishthan is concerned. And I have his reply, the purport of which is that everything that has been done was done with the full concurrence of Vishwanath. About Borkamata, Annada has been sending bitter letters to Shankerlal who has passed the correspondence on to me. I have not the time to study it. I implored Prafulla to settle the matter and he sends the following telegram: "Met Hemprabha Devi, Satis Babu. They justify steps. So Borkamata competition continues. Hemprabha Devi's attitude disheartened me discussing details." Do you want me to go into the whole thing and decide or will you come to an understanding with Annada?

SJT. SATIS CHANDRA DAS GUPTA
CALCUTTA

From a copy: Pyarelal Papers. Courtesy: Pyarelal

3. LETTER TO B. R. AMBEDKAR

WARDHA,
July 9, 1935

DEAR DR. AMBEDKAR,

As you may know, Rajaram Bhole is with me just now. He wants me to advise him as to the course he should take. Regard being had as to his precarious health, I have advised that it would be better if he could reconcile himself to some Harijan service against . . .[1] to feed and clothe himself. The other alternative is to take up a business line. I see difficulties in his taking it up. He must then attend regular hours and be prepared to do best work which is fatal for a man who is in perpetual fear of developing active T. B. But I told him that he should take your advice and be guided by you. He tells me he has already written to you. I know he will receive your reply in due course. But I would like you, for my sake, please, to hasten your reply so as to enable me to tell Rajaram what to do.

Yours sincerely,

DR. AMBEDKAR

From a copy: Pyarelal Papers. Courtesy: Pyarelal

4. LETTER TO NIRMAL KUMAR BOSE

WARDHA,
August 15, 1935

DEAR NIRMAL BABU,

I have your postcard of the 5th instant. At last I am able to return your article with the necessary corrections. I regret the delay and hope you will have no difficulty in deciphering the corrections.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 10509

[1] Omission as in the source

APPENDICES

APPENDIX I

EXTRACTS FROM DR. SOKHEY'S NOTES ON SNAKE POISONING[1]

NATURE OF POISONS

The colubrine poison (that of the cobra and krait) acts chiefly on the brain and spinal cord, causing death by paralysis of the respiratory centre in the brain.

Viperine poisons produce their effect on the heart and blood, death being caused by paralysis of the vasomotor centre, exhaustion from profuse and persistent bleeding, or from blood poisoning due to septic infection of the wound.

SYMPTOMS OF POISONING

COBRA VENOM. Earliest constitutional symptom is one of intoxication. Later, there is a sense of creeping paralysis, beginning in the legs and ascending to the head by way of the trunk. The head droops and there is paralysis of the muscles of the eyelids, lips, tongue and throat. Saliva dribbles from the mouth and speech becomes increasingly difficult. Nausea and vomiting frequently occur. The breathing gets more and more difficult till it finally ceases, the face being livid and distressed and swallowing impossible. The heart remains unaffected and continues to beat after respiration has failed. Death usually takes place in from one and a half to six hours.

KRAIT VENOM. Death primarily due to suffocation, but, in addition, hæmorrhages into stomach and bowels may occur, accompanied in many cases with violent abdominal pain.

VIPER VENOM. Prevents clotting of the blood and destroys the internal coats of the blood vessels, thus encouraging hæmorrhages in various parts of the body. The wound inflicted is painful, the parts much swollen; bleeding occurs with great infiltration and discoloration, and, lastly, sloughing occurs permitting infection. Nausea and vomiting frequently occur, but there is no paralysis.

TREATMENT

The bite of a venomous snake is unmistakably due to fang punctures. If nothing happens within ten minutes the snake may be taken as harmless, for the bite from a poisonous snake develops a burning pain and swelling rapidly.

[1] *Vide* pp. 338-9.

In half an hour or less, profuse sweating and vomiting may supervene. By this time, of course, treatment should have been given, specially antivenene serum. The latter can be injected before a condition of collapse has set in; the earlier the better. Treatment would probably be possible in the following order only, as medical aid is not usually at hand.

1. LIGATURE. If the patient is bitten on a limb, apply a ligature above the bite. It should compress all the tissues against a single bone, e.g., in bites on a finger the ligature should be applied on the base of the finger with a second perhaps above the elbow; in case of bite on a toe apply one ligature round the base of the toe and a second above the knee. The ligature should be slackened off about every ten minutes and suction repeated as below. Such ligation should not be kept on for much over half an hour but mechanical suction should continue at intervals for some hours.

2. INCISION. The fang should be opened with extensive incisions across, deep enough but with care not to injure the delicate skin covering the bone or to cut into a blood-vessel. A safety razor blade, if possible, sterilized by rapidly passing through a flame, may be used.

3. DRAINAGE. By cupping, if possible, or by sucking with lips (no danger involved if mouth free from sores.)

4. INJECTION OF ANTIVENENE SERUM. This may be injected as soon as medical aid is available. This serum is sold by the Central Research Institute, Kasauli.

5. SUPPLEMENTARY. It is advisable to wash the incised wound with a mild solution of permanganate of potash (pale pink colour). Do not apply permanganate crystals directly nor cauterize the wound.

Harijan, 17-8-1935

APPENDIX II

MAHADEV DESAI'S LETTER TO JAWAHARLAL NEHRU[1]

ANAND BHAWAN, ALLAHABAD,
September 6, 1935

MY DEAR JAWAHARBHAI,

I am writing this from Anand Bhawan, where, like half a dozen others, I made a vain dash to meet you. Sarupbehn's telegram of the 3rd saying you were to take the Dutch air mail on Friday reached Wardha on the 4th, as also yours of the 3rd. That moment Bapu decided I must leave the same evening for Allahabad and take the chance of seeing you for no matter how brief an interval. Sarupbehn's telegram intimating that you had already left did not reach Wardha until yesterday when I was already half way to Allahabad! It was a sore disappointment, but I rejoiced that you could

[1] *Vide* p. 388.

start a day earlier. I hope and pray that you may find Kamalabehn better and that you may be able to return with her completely restored to health.

I enclose herewith letters from Bapu and Khorshed. Bapu had also sent as his loving gifts hand-made paper—manufactured in our premises—and a hand-made paper-cutter and spoon. There is no point in sending these there. By the time you return we hope to be making much superior stuff and you will have samples when you come to Wardha.

There were two messages of some importance that I had brought from Bapu: (1) That Bapu wished very much that you could assume the Congress helm next year. When he made the suggestion to the Working Committee it was unanimously accepted, and it was the general feeling that that was the only way in which much of the difficulties of the Working Committee and the bitter controversies of today could be avoided and your policy and your programme could be given a fair and unobstructed trial. The new Constitution enables you to have your own Cabinet, and those who were out would give as much co-operation as they could possibly give, but would place no obstacles in your way. (2) That you should even in Europe make no speeches or statements. Bapu was sure it would enhance your prestige and India's to impose upon yourself a vow of silence until February or until your return here.

Besides these two messages, he was anxious to have your usually frank and outspoken views on: (1) the Village Industries Association work that was absorbing all Bapu's time; (2) Bapu's views regarding Council-entry; (3) the present Congress Constitution. Bapu himself had no doubt that it was a most effective instrument of our progress and that though there was a lot of corruption in the shape of manipulation of figures, etc., it was capable of being used to prepare the country for a final and successful effort for achieving freedom; (4) the question of the minimum wage; (5) the Socialists' programme and their methods of work.

Though the progress of the constructive programme was slow, Bapu was getting more and more confirmed in his conviction that nothing else could qualify us for the final successful satyagraha campaign, for nothing heroic could be done unless we had won the hearts of the masses and this was impossible without intense constructive work in their midst enabling them to earn more and to live better.

That's about all that I was charged with. We shall expect a cable from you regarding Kamalabehn's condition as soon as you are with her. You will not think of replying to this until she feels fit and you may not send any reply at all if you can look forward to an early return.

With much love,

Yours,

MAHADEV

Gandhi-Nehru Papers, 1935. Courtesy: Nehru Memorial Museum and Library

APPENDIX III

LETTER FROM A. DONALD MILLER[1]

[Before *September 14, 1935*]

Mr. Sharpe has passed to me your letter to him of 2nd July, in which you asked his opinion about procreation of children by those suffering from leprosy, and you made reference to the Home at Naini, Allahabad, where you gathered from Mrs. Higginbottom that that was permitted. . . .

You will be the first to realize how many questions are involved, medical, social, economic and spiritual. What is ideal and what is practical are courses that are not always identical. We have to arrive at the best possible course in a world as it is, and not as we would like it to be. . . .

At a conference held under the auspices of the Mission at Allahabad in 1924, and attended by medical experts as well as by administrators of large leper institutions, the following were among the findings of the Medical Committee, and approved by the Conference:

(a) That the disease has not been proved to be congenital, but childhood is the period of greatest liability to infection. It has been found that children separated from leprous parents at birth and thereafter protected from the possibility of infection do not develop the disease. These facts make strongly advisable the earliest possible separation of infants and children from such leper parents as have the disease in an infectious form.

(b) That in view of the considerable degree of fecundity of lepers, especially of females, and the excessive danger of infection to the children of lepers, both of which play a great part in maintaining the prevalence of the disease, the separation of the sexes is desirable as far as possible. Where this is not found to be practicable married lepers should only be allowed to live together on the express understanding that any children born to them shall be separated from their infected parents at the earliest possible age. It is also especially desirable to separate parents presenting good prospects of recovery under efficient treatment, both to eliminate the risk of the healthy mate becoming infected while the partner is undergoing treatment and because child-bearing is often accompanied by rapid development of the disease. . . .

More recent investigation has gone to strengthen the view that both for the leper mother and for her child, procreation is not to be encouraged. The mother is subject to strain that gives the disease an opportunity of develop-

[1] *Vide* p. 417. Only extracts are reproduced here.

ing; the child is subject to grave and constant risk of infection so long as he is with the mother, if she has the disease in its contagious stage. . . .

When we touch the spiritual issue we reach ground where it is not easy to dogmatize. Yet I think it is clear that the highest solution of the problem raised lies in spiritual realms. Sacrifices of one kind and another are called for by all in the building up of a nobler future; individual sacrifice is of the very bone and marrow of the common good. And the sacrifice that is demanded of a man or woman, depending upon God's grace and seeking His will, who has leprosy is to refrain from imperilling future lives by any personal gratification.

So that we arrive, quite decisively I feel, at the conclusion that ideally it is neither well medically, socially, nor spiritually for there to be cohabitation of destitute lepers in institutions, where it leads to the procreation of children.

But I said that 'what is ideal and what is practical are courses that are not always identical', and so it comes about that sometimes, while the Mission to Lepers has as its definite policy the non-provision of married quarters for those who come voluntarily to us and who are our guests, circumstances have sometimes made this policy incapable of complete adoption. . . .

At Allahabad which you mention in your letter married quarters do continue for those already occupying them, but the weight of evidence is clearly that such quarters are not serving the highest good, and so for fresh admissions provision is only made for them in either the men's or the women's separate quarters.

Where patients come to an institution under legal compulsion, the issue would be somewhat altered, at any rate on the social score. Then it would be a case of a community definitely taking the responsibility for governing the lives of others. But in all Mission institutions in India patients come voluntarily, and are our guests and not our prisoners. And just as you at your old Ashram at Sabarmati had principles to be observed by your guests calculated to achieve the highest good, so we at our institutions are endeavouring, so far as is possible, to achieve the greatest good by a policy which will, as far as is practical, not encourage the procreation of children by leper parents.

Have I made our difficulties and our ideals clear? I hope so.

Harijan, 14-9-1935

APPENDIX IV

MAHADEV DESAI'S LETTER TO JAWAHARLAL NEHRU[1]

WARDHA,
September 25, 1935

MY DEAR JAWAHARLALJI,

Bapuji is too busy to write today and so I am writing instead. There has been no news from you for some days, and we take it that no news is good news. Progress is bound to be painfully slow, but we trust your presence will act as an infallible medicine. And what a comfort it must be to Indu who would hardly have borne the strain without you.

My dash to Allahabad to see you was not valueless; for I was the privileged bearer of your valuable manuscript. I read three parts (about 275 pages) on the way and was in raptures over them. Work here has prevented me from further progress, but Khorshed has finished it and Bapu has now started on it. He finished the 1st part today and hopes to get through it soon. Of course he does all this reading in what he calls the 'Library' (meaning the W. C.!). You will be amused to hear that the only book which shares the W. C. shelf, with your manuscript, is a biography of Hitler! He finished Hitler's autobiography (*My Struggle*) some days ago.

Yours affectionately,
MAHADEV

[PS.]

The Congress Constitution is accompanying this.

Gandhi-Nehru Papers, 1935. Courtesy: Nehru Memorial Museum and Library

APPENDIX V

MAHADEV DESAI'S LETTER TO JAWAHARLAL NEHRU[2]

WARDHA,
September 29, 1935

MY DEAR JAWAHARLALJI,

I am afraid Bapu must miss today's airmail, too. There has been a number of visitors and just at the present moment when the post must be sent

[1] & [2] *Vide* p. 439.

he is spinning and giving an interview. But he asked me, interrupting the interview for a second, that I must acknowledge your important letter received yesterday dated September 20 and tell you how happy he is that you have been able to communicate your decision[1]. No letter could be nobler and if you did not write in the straight way you have done you would not be you. Bapu is regularly reading the *Magnum Opus*[2] and today he has finished the second part. There are eight parts, but Upadhyaya gave me only seven. The eighth was not yet ready when I left Allahabad, and Kripalani who comes here for the A. I. S. A. meeting on the 10th will bring the eighth part.

Yours affectionately,
MAHADEV

[PS.]

The other letter giving detailed news of Kamala's health also arrived yesterday. What a cross you are carrying. May God sustain you.

MAHADEV

Gandhi-Nehru Papers, 1935. Courtesy: Nehru Memorial Museum and Library

APPENDIX VI

SPINNERS' WELFARE[3]

A few points why Khadi Pratishthan, devoted to the khadi work in Bengal, should continue to give work (in a graduated higher scale of wages) to spinners and find sale for their products in conjunction with self-spinning work:

1. Khadi is never meant to enter into competition with machine-(i.e., mill-)made cloth.

2. Khadi represents 'back to village' cry.

3. Village life means simplicity and freedom from contamination of urban 'civilized and refined' mode of life, i.e., life represented by cinemas, race-gambling and other nonsensical things.

4. In the mills the workmen get higher wages, but they are converted into so many automata and drudges in the mill area. Half their wages again are consumed in drink and prostitution.

5. The poor women (generally widows) who ply the charkha and earn a bare pittance are thereby enabled to be self-supporting and not dependent on their male relatives who really sit idle and make the helpless women

[1] Accepting the Congress presidentship
[2] Addressee's autobiography
[3] *Vide* p. 458.

dependent on them work like drudges and galley-slaves. Thus the latter are really freed from sweated labour.

6. Those who ply the charkha are seldom or never whole-time workers; only during the intervals of household duties they utilize their leisure hours. So it would be wrong to compare their off-time labour with that of the sweated labour of the mills.

7. In Bengal there is only one crop (the Aman Paddy) in most parts. That gives peasants occupation for barely three months in the year. Even where there is second crop which gives employment for a couple of extra months or so, for seven months they sit idle. Hence, if the people could be persuaded to ply the charkha, they would have a second occupation or another string to the bow. Thus during a failure of crop due to drought or flood (as is often the case in Bengal at any rate) plying the charkha would be a 'God-send'. The people won't starve or be dependent on chance doles distributed in the relief centres.

8. The spinners are not the only people benefited; along with the spinners a large body of weavers find occupation; in fact, on week days (especially during the *hat* or village market days) the weavers in the khadi centres with their woven dhotis and shirtings eagerly look for payment. Then other subsidiary artisans would be benefited, e.g., the village carpenters, etc., making charkhas.

9. A unique experiment is going on in the Atral and Talora centres (visited by you in 1925). After 12 years of hard labour, expenses, not to speak of the sacrifices of voluntary workers, at last we have got a body of willing 'self-spinners'. I have myself watched with interest and joy how the women look forward to the *saris*, bodices, and *chadars* for children, supplied in exchange for the yarn.

P. C. RAY

Harijan, 28-9-1935

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CHRONOLOGY

(*April 25 to September 30, 1935*)

April 25: Gandhiji was at Wardha.

April 26: In letter to F. Mary Barr, who was T. B. patient, offered to meet the cost of expenses for her treatment.

Before *April 27:* Had discussions with J. P. Bhansali.

Before *May 11:* Interview to missionary nurse.

On or before *May 21:* Discussion with a Christian student.

May 21: Left Wardha by train for Bombay.
On train had discussions with Pierre Ceresole.

May 22: In Bombay, interview to *The Bombay Chronicle*; spoke at prayer meeting.

On or after *May* 23: At Borsad village, addressed several meetings.

May 25: In *Harijan*, appealed for collection of one lakh rupees for Harijan Wells Fund.

May 31: At Nadiad, spoke at opening of Vithal Kanya Vidyalaya; also at inauguration of Bal Mandir in memory of Fulchand Shah.
At Ahmedabad, met Khan Abdul Ghaffar Khan in Sabarmati Jail.
Interview to the Press. Answered questions by members of Jyoti Sangh.

June 1: At Borsad, visited Arya Kanya Vidyalaya.

June 3: Returned to Wardha.

June 6: Statement on Quetta earthquake.

June 13: Discussed Quetta situation with Congress President, Rajendra Prasad.

Before *June 15:* Talk with Harijan Sevak.

Before *June 16:* Message on opening Memorial to C. R. Das.

June 18: Issued award on dispute between the employers and the employees of Khadi Bhandar, Bombay.

June 19-21: Attended A. I. V. I. A. session,

Before *June 22*: Discussion with a visitor from Quetta on utility of prayer.

In discussion, explained that the village industries movement was not meant to oust all machinery.

July 13: In *Harijan* article, "Need for a Standard Wage", suggested "eight annas for eight hours' strenuous work".

Before *July 20:* At Wardha Ashram, spoke on the occasion of Keisho's departure to Calcutta.

July 20: In *Harijan* article, "Meaning of Non-violence", defended his argument in favour of advocacy of self-defence as "the only honourable course where there is unreadiness for self-immolation".

On or before *August 1:* In message to Council of League of Nations, said: "I can only pray and hope for peace."

In statement on Italo-Abyssinian crisis, contradicted rumours about his appeal for raising a volunteer corps of Indians for Red Cross service in Abyssinia.

August 1: In statement to the Press, contradicted Lord Zetland's reply to Lord Farrington in the House of Commons on impounding of M. R. Masani's passport.

August 5: In message to *Hansa*, said: "A monthly of this kind is badly needed if Hindi or Hindustani is to become the national language."

Before *August 10:* Discussion with Congress Working Committee members on reorganizing khadi production.

August 22-23: Discussion with Management Board of A. I. V. I. A. on minimum living wage.

August 30: In telegram to Viceroy, appealed for Jawaharlal Nehru's unconditional release in view of Kamala Nehru's serious illness.

September 2: Jawaharlal Nehru was released from Almora Jail.

Before *September 7:* At Wardha, Gandhiji had discussion with Swami Yogananda.

Before *September 14:* Discussion with khadi workers on minimum living wage.

On or after *September 24:* Discussion on celebration of his sixty-seventh birthday.

September 28: In *Harijan* article, "About Conversion", commented on propositions of A. A. Paul of the Federation of International Fellowships on mass conversion.

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